



Architectural Heritage in Saudi Arabia

Between Laws, Organizational Structures and Implementation

Thesis submitted in accordance with the requirements of the University of Liverpool
for the degree of Doctor in Philosophy by

Ghazy Abdullah S. Al-Baqawy

November, 2018

In the name of Allah,
The Compassionate, the Merciful,
Praise be to Allah, Lord of the Universe,
and Peace and Prayers be upon
His Final Prophet and Messenger

Table of Contents

Abstract.....	X
Acknowledgment.....	XIII
List of Tables	XIV
List of Figures.....	XV
Glossary of Abbreviations	XXI
Chapter 1: Introduction	1
1.1 Introduction.....	2
1.2 The Topic under Investigation.....	2
1.3 Research Aims and Objectives.....	6
1.4 The Importance of Studying Laws, Organizational Structures and Implementations in the Urban Heritage Sites:	8
1.4.1 Rationale of studying laws on cultural heritage.....	8
1.4.2 Rationale of studying organizational structures in cultural heritage....	13
1.4.3 Rationale of studying the implementations in cultural heritage.....	19
1.5 Research Method.....	23
1.6 Research Challenges and Limitations	30
1.7 Contribution to knowledge.....	31
1.8 Research Organization and Layout.....	31
1.9 Background.....	35
1.9.1 Area, location and population of the Kingdom of Saudi Arabia	35
1.9.2 Economy and revenue	37
1.9.3 Agriculture	37

1.9.4	Tourism	38
1.10	Evolution of Saudi Settlement.....	40
1.11	The Theme of Cultural Heritage Studies at the National and Local Levels.....	41
Chapter 2:	Tangible, Intangible and Perception of the Past ‘Memory’	45
2.1	Introduction.....	47
2.2	Cultural Heritage within Historical Dimensions.....	50
2.2.1	Islamic Architecture and Societies.....	54
2.3	Heritage Definitions	59
2.3.1	Heritage Concept.....	64
2.3.2	Transporting Heritage	65
2.4	Intangible Cultural Heritage Definition.....	67
2.4.1	UNESCO’s Action towards Intangible Heritage	67
2.5	The Relationship between Tangible and Intangible	72
2.6	Perception of the Past ‘Memory’	75
2.6.1	Place of The Past.....	78
2.6.2	Old and New Look.....	79
2.6.3	The Conflict of Views and Values	80
2.6.4	Knowledge of the Past	81
2.6.5	The Consciousness	82
2.6.6	Memory and Identity.....	83
2.6.7	Customs and Traditions	86
2.6.8	Narrative Power	87

2.6.9	Memory Transformation	89
2.7	Summary	92
Chapter 3:	Laws, Policies and Regulations	94
3.1	Introduction	96
3.2	The Evolution of Saudi Definition of Heritage	97
3.2.1	Historical Background of the Saudi Law, Origin and Theme.....	98
3.2.2	The Impacts of Generalization and Specification on Terminology and Definitions.....	100
3.3	The Development of the Definition of Heritage in Jordan	108
3.3.1	The Ancient Antiquity Law of 1966	109
3.3.2	The Ancient Antiquity Law of 1976	111
3.3.3	The Ancient Antiquity Law of 1988	112
3.3.4	The Urban and Architectural Heritage Preservation Law of 2005	113
3.4	The International Definition of Heritage	115
3.4.1	The Athens Charter (Monuments) of 1931	117
3.4.2	The UNESCO Convention (The Hague) of 1954	118
3.4.3	The UNESCO, Recommendation Concerning the Safeguarding of the Beauty and Charter of Landscapes and Sites (Landscapes), of 1962	120
3.4.4	The Venice Charter of 1964.....	120
3.4.5	The UNESCO Recommendation (National Level) of 1972	121
3.5	Development of the Definition of Heritage at a National Level	126
3.6	Other Issues in Saudi Heritage	129
3.6.1	Development Plans.....	129

3.6.2	The Oil Revolution.....	132
3.6.3	The Antiquities, Museums and Architectural Heritage Law of 2014	134
3.7	Summary and Immediate Inferences	136
Chapter 4:	Organizational Structures	140
4.1	Introduction	142
4.2	Organizational Structure in Saudi Arabia between 1972 and 2015	144
4.3	The Placement of Heritage	145
4.3.1	Area of heritage under the MOE and SCTA.....	145
4.3.2	Heritage within tourism framework	148
4.3.3	Heritage within Saudi development	150
4.4	Main players	152
4.4.1	The Ministry of Education (MOE).....	153
4.4.2	Ministry of Municipal and Rural Affairs (MOMRA)	158
4.4.3	Ministry of Culture and Information (MOCI).....	164
4.4.4	Saudi Commission for Tourism and National Heritage (SCTNH)	168
4.5	Lessons Learned from Relevant Experiences.....	173
4.5.1	Historic Cairo	174
4.5.2	Petra	178
4.5.3	Learned lessons from Petra and Historic Cairo.....	181
4.6	Organizations' Capacity	183
4.6.1	Knowledge capacity	184
4.6.2	Knowledge resources	191
4.7	Summary and Immediate Inferences	193

Chapter 5: The Implementations.....	195
5.1 Introduction.....	197
5.2 Listing - Between Protection and Action	201
5.2.1 The Criteria for Classification and Selection of Heritage Sites in Saudi Arabia 202	
<i>Criterion 1: The Age</i>	<i>203</i>
<i>Criterion 2: The Historical Importance (Historical Event).....</i>	<i>205</i>
<i>Criterion 3: The Rarity</i>	<i>207</i>
<i>Criterion 4: The Status (Demolition Percentage).....</i>	<i>209</i>
<i>Criterion 5: The Urban Heritage Style</i>	<i>211</i>
<i>Criterion 6: The Architectural Design and Details</i>	<i>212</i>
<i>Criterion 7: The Possibility of Investment</i>	<i>214</i>
<i>The Additional Criteria</i>	<i>216</i>
5.3 The Limitation and the Impacts of the Criteria.....	219
5.3.1 The Integration Between Criteria.....	220
5.3.2 Distribution of Weights.....	221
<i>The distribution across the criteria.....</i>	<i>222</i>
<i>The Distribution within the Criterion Itself</i>	<i>223</i>
5.3.3 The Terminology Used	224
5.3.4 Additional Limitation.....	225
<i>The Overlooked Role of Intangible Cultural Heritage</i>	<i>225</i>
<i>The Values Ensuing from the Criteria</i>	<i>227</i>

5.4 Case Study: Barzan District Area in Ha'il City Centre	229
5.4.1 Introduction	229
5.4.2 Ha'il's Diverse Architectural Heritage	231
5.4.3 Barzan District Area.....	235
5.5 Criteria Underlying the Classification and Selection of Barzan Heritage Area For the purpose of Conservation and Development	240
5.6 Examples of Exclusion of Some Cultural Heritage Values in Barzan District	242
5.7 Summary and Immediate Inferences	245
Chapter 6: Epilogue	247
6.1 Introduction	249
6.2 Lessons Learned from Laws, Policies and Regulations.....	251
6.2.1 The Experiences at National Level	251
6.2.2 The Experiences at Regional Level.....	256
6.2.3 International Level	258
6.2.4 Summary	259
6.3 Lessons Learned from Organizational Structures.....	260
6.3.1 The autonomy.....	260
6.3.2 The relationship between the main players	262
<i>Integration and competition approaches</i>	<i>263</i>
<i>Power imbalance.....</i>	<i>267</i>
<i>Duplicate process.....</i>	<i>267</i>
<i>Collaboration</i>	<i>268</i>

6.3.3	Summary	269
6.4	Lessons learned from Implementations	270
6.4.1	The implementations toward cultural heritage values	271
	<i>Sharing the cultural heritage site resource</i>	<i>272</i>
	<i>Heritage sites management</i>	<i>276</i>
	<i>User management.....</i>	<i>277</i>
6.4.2	Tourism management in the urban cultural heritage sites	280
	<i>Information and interpretation</i>	<i>280</i>
	<i>Managing urban use</i>	<i>292</i>
	<i>Enhancing the cultural experience</i>	<i>297</i>
	<i>Traffic and transportation management</i>	<i>298</i>
	<i>Pedestrians and leisure</i>	<i>301</i>
6.4.3	The place enhancement	302
6.4.4	Summary	306
6.5	Areas of further study.....	308
	References	310
	Appendix.....	341

Cultural Heritage in Saudi Arabia
Laws, Organizational Structures and Implementations
By Ghazy Abdullah Al-Baqawy

Abstract

Saudi Arabia has significant cultural heritage that faces challenges, at both local and national levels, to be acceptable as a valuable cultural resource. The country, in general, and the Ha'il region specifically, has important architectural, archaeological and urban heritage assets that has not been adequately researched, particularly with regard to how national heritage laws and organizational structures and local approaches to heritage management implementation impact on these resources.

The government has begun encouraging cultural tourism through many initiatives, and much effort is being directed towards its development. The framework of this doctoral research has been shaped by the aim to identify the nature of the gap in Saudi Arabia in understanding the value of cultural heritage as the prime tourism resource, both tangible and intangible, at national and local levels. The research makes an important contribution to Saudi studies by addressing this gap through the investigation of, a) the laws, policies and regulations that direct and guide heritage development, b) the organizational structures that enforce these regulations, and c) the implementation processes that translate the laws into actions towards heritage sites development and user engagement. This is accomplished through an interdisciplinary approach to the survey, documentation, analysis and interpretation of the available laws, structures and resources nationally and locally, keeping the wider regional and international contexts of operation in mind.

The gap in understanding the value of cultural heritage between national and local levels via laws, policies and regulations is confirmed by a disparate level of awareness of the different values of cultural heritage within its context. Analysis of the Saudi

heritage laws within a broader and more dynamic regional and international context has identified flaws of the present law and its inadequate evolution over the past four decades. It has also highlighted how cultural heritage at national and local levels should be practiced by both communities and the administration towards identifying the best ways to decrease this gap.

Heritage management and tourism organizational structures at national and local levels have affected the appropriate development of cultural heritage resources. The current structure highlights significant organizational gaps in effective cultural heritage management, as illustrated by the remits of the Ministry of Municipal and Rural Affairs (MOMRA), which own heritage properties at a local level, and the Saudi Commission for Tourism and National Heritage (SCTNH), which expects to provide the technical expertise. The High Commission for Development of a province (HCD) plays a significant role towards establishing ways of enhancing the organisational structure for the architectural/urban heritage and tourism sectors, particularly in combining power and knowledge as a main tool for the resolution of the conflicts that shape and affect the relationship between main players such as education, municipalities and tourism. Addressing the laws and organizational structures has led to the identification of ways for encouraging effective administrative stakeholder involvement by taking a holistic view of the heritage values and aiming towards public awareness.

Extending from the laws and organizational structural issues, and taking Barzan District of the Ha'il region as a case study, the research finally explores how heritage management and tourism policies are actually implemented within a local context, and where the impediments lie. This is done keeping the wider developmental imperative

in mind, i.e., how the significance of Ha'il's architectural heritage could contribute towards its economic and cultural development.

Acknowledgment

First and foremost, praise be to Almighty Allah, who with all his blessings and the prayers of my family the completion of this work would not have been achieved.

Great deep prayers go to whom was my role model and source of wisdom in life, my father, who left before seeing his harvest, I ask Almighty Allah to bless his soul.

Throughout my PhD journey, many great colleagues, institutions, friends, relatives and others too numerous to mention provided their valuable help and advice. Without their invaluable assistance, support and encouragement this work would never come to reality. Here, I wish to extend my deep appreciation and acknowledgment to all of them.

Firstly, I owe a great debt of gratitude to my Director of Studies and supervisor, Professor Soumyen Bandyopadhyay who believed in my ability and enthusiasm to do the research, and for his meticulous and thorough supervision of the research and writing. Special thanks go to my second supervisor Dr. Giamila Quattrone and Dr. Martin Goffriller who contributed in developing my research skills and for their support and encouragement.

Support from Saudi Arabia came from many Saudi officials from various ministries and government organisations. Directors and staff of Saudi Commission for Tourism and National Heritage (SCTNH) who kindly provided all the necessary information and data.

Finally, I dedicate this work to my beloved family especially my wife and my children: Norah, Abdullah and Maryah.

List of Tables

Table 1. 1: Tourism GDP in Saudi Arabia between 2002 and 2010 (Saudi Commission for Tourism & Antiquities [SCTA], Tourism information and research Centre [MAS], 2011)	3
Table 1. 2: The oil revenues in Saudi Arabia (Ministry of Finance, Saudi Arabian Monetary Agency, Annual Report No. 48, 2013).....	37
Table 3. 1: The values included in the 2014 law.....	135
Table 4. 1 The advantages, disadvantages and challenges of the options.....	187
Table 5. 1 Distribution of the weights in the historical importance criterion	224
Table 5. 2 Cultural heritage values extracted from the criteria.....	228

List of Figures

- Any figure without source is mainly by the author.

Figure 1. 1: Examples of architectural styles and materials in some regions in Saudi Arabia (SCTA, 2013)	4
Figure 1. 2: Examples of architectural styles in the Ha'il region (SCTA, 2013)	5
Figure 1. 3: Research methodology structure.	24
Figure 1. 4: Research themes and data collection method	26
Figure 1. 5: Levels and directions of the data collection in the research	30
Figure 1. 6: General location of Saudi Arabia and regions of the kingdom (Population and Housing Atlas, Ministry of Economy and Planning, Central Department of Statistics and Information, 2010)	36
Figure 1. 7: The result of heritage management if viewed solely as a question of custodianship and guardianship (UNESCO, 2013: 14).....	40
Figure 1. 8: Examples of old and new issues in heritage management (UNESCO, 2013: 15)	40
Figure 2. 1 The evolution in the definition of Cultural Heritage in the UNESCO	68
Figure 3. 1: Examples from Ha'il city centre show whether keeping the buildings to grow in value or investing them immediately by constructing a new building.	105
Figure 3. 2: Examples from Ha'il city center illustrate the conservation practices from the owners.....	106
Figure 3. 3 The development of the meaning and understanding of heritage at international, regional and national levels	125
Figure 4. 1 The five main stages of heritage in Saudi Arabia.....	146
Figure 4. 2: The participation from organizations in heritage development in Saudi Arabia.....	146

Figure 4. 3 Typical structure for the GDE at the local level in each province (moe.gov.sa, 2018).....	157
Figure 4. 4 MOMRA structure illustrates the main players (MOMRA, 2018).....	160
Figure 4. 5 The Ha'il municipality structure (first, second and third levels), as a typical example of the local municipalities, illustrates the main departments at the local level (MOMRA, 2018)	162
Figure 4. 6: Some examples of the current state of neglect in which some heritage sites lie because of the misconceptions which surround them across MOMRA staff as well as the public (Barzan District area in Ha'il, 2016).	163
Figure 4. 7 SCTNH structure highlighting the main players (SCTNH, 2018).	172
Figure 4. 8 Petra Development and Tourism Region Authority (1 st , 2 nd and 3 rd levels)	180
Figure 4. 9 Position of a government body to fill the gap between 'power' (MOMRA) and knowledge (SCTNH) toward cultural heritage management and development at the local level.....	188
Figure 4. 10 The link between main players in the SCTNH, MOMRA and HCD structures.	190
Figure 5. 1: Conventional approach to planning (UNESCO, 2013)	200
Figure 5. 2: The values-led approach to planning (UNESCO, 2013)	200
Figure 5. 3 Madaen Saleh in Al-Ula (left) and a house in Barzan (right) are as examples of the age criterion.	204
Figure 5. 4 An example of architectural heritage buildings in Barzan district area as a case to illustrate the status (2016).	210
Figure 5. 5 Examples of the architectural design and details from Barzan area in Ha'il (2016).....	213

Figure 5. 6 The weights and percentages of the whole criteria.....	222
Figure 5. 7 The criteria weights and percentages compared with each criterion.....	223
Figure 5. 8 Eid breakfast with neighbours at the beginning of festivities in Ha'il is a chance to re-call cultural heritage activities and within context (2016).	226
Figure 5. 9 Ha'il province location with cities within province boundary (SCT, 2003).	230
Figure 5. 10 The diversity in architectural heritage within Ha'il province boundary (a. Ha'il City, b. Jubbah, c. Baqaa, d. Moqeq, e. Faïd, f. Samira and g. Alslimi) shows the differences in architectural style and building materials, which helps in shaping the identity of the community as a result of cultural heritage values. Also, this adds to its significance and uniqueness at local level (Al-Hawaas, 2002: 117, 133, 137, 139, 140, 148 and 153).....	234
Figure 5. 11 Satellite image of Ha'il City, (KACST, 2016)	235
Figure 5. 12 Satellite image of Ha'il city centre, showing some cultural heritage sites (KACST, 2016)	235
Figure 5. 13 Urban tissue in Ha'il city centre showing the coherence and uniformity in the urban structure which reflects the cultural activities (Ha'il Municipality, 1978)	237
Figure 5. 14 The change in urban tissue in Ha'il city centre, which affects not just the built environment but also the cultural activities (KACST, 2016)	237
Figure 5. 15 The changes in Barzan area as a result of modernization, which impacted the development on an urban and building scale. On the right, one of Barzan's towers being isolated.....	238
Figure 5. 16 Cultural heritage sites in Ha'il city centre showing the status of some architectural heritage buildings compared with preserved buildings (2016).	239

Figure 5. 17: Architectural design and details from Barzan District showing resources of different values (2016).....	244
Figure 6. 1 The development of heritage laws in Saudi Arabia.....	252
Figure 6. 2 Satellite image of the Barzan Tower in the Ha'il Province (KACST, 2016)	254
Figure 6. 3 Zoomed-in image from the satellite image of the Barzan Tower in the Ha'il Province (King Abdulaziz City for Science and Technology, 2016).....	255
Figure 6. 4: The Barzan Tower in the Ha'il Province, 2016.....	255
Figure 6. 5 The development of heritage laws in Jordan between 1934 and 2005. .	256
Figure 6. 6 SCTNH structure illustrates the new unit that can play important roles in managing cultural heritage both internally and externally.....	265
Figure 6. 7 Hypothetical evolution of a tourist area (Butler, 1980, adapted by Butler, 2006: 5, Vol.1)	273
Figure 6. 8 The visitors in Al-Qeshlah palace during seasonal events such as 'National Day in 2016' (left). For normal days most of the year, the palace seems to be almost empty (right); rectification of this situation is possible by planning and management, (2016).	274
Figure 6. 9: The Ha'il city centre with distances between the Barzan market, Alqeshlah, Airf and other sites. (Modified, KACST, 2016)	278
Figure 6. 10 The information and interpretation methods used in Al-Qeshlah Palace through only signboards surrounding the palace and brochures at the main entrance. (2016).....	281
Figure 6. 11 The information and interpretation methods used in A'Airf castle are signboards surrounding the fort and brochures at the main entrance. (2016).....	282

Figure 6. 12 The signboard location and materials as information and interpretation tools, which over time became illegible because of the metal corrosion, causing a negative impression for visitors and the site, Al-Qeshlah palace (2016).....	283
Figure 6. 13 Different sizes, materials and colours of the signboards in the Kerak Castle in Jordan. (2010)	284
Figure 6. 14 The visitors centre in A'Airf castle in Ha'il city, it is a new construction with the style and manner of local vernacular architecture and is located inside the castle site to serve visitors. (2016)	285
Figure 6. 15 The Al-Salt heritage trail plan in Jordan shows the development plan for the heritage components rather than a single heritage building by implementing the concept of heritage trails. (Ministry of Tourism and Antiquities, 2010)	288
Figure 6. 16 Tourist heritage trail signage at the Al-Salt heritage site in Jordan, shows the theme of these signs and the direction of the sites as a tool to manage information and users within the urban heritage site (2010).	289
Figure 6. 17 Some impacts on the signage boards in Al-Salt heritage trail due to using unsuitable materials such as metal. These signs are not legible and are also not maintained, which might cause negative impressions and loss of objectives (2010).	290
Figure 6. 18 Information and interpretation tools used in the Liverpool city centre (2017)	290
Figure 6. 19 Examples from the Al-Salt project in Jordan shows the expanding works toward local shops by designing shops plates (2010).	291
Figure 6. 20 Different techniques, materials, sizes, colours and messages for using signboards in the same country (Jordan) but in different sites such as Dana Village (2010).	292

Figure 6. 21: Ha'il city centre existing land use (modified, SCT, 2005).....	294
Figure 6. 22 A private museum close to A'Airf castle in the Ha'il city centre shows richness in collectibles that deserved to participate in enhancing the cultural experience (2016).....	297
Figure 6. 23 Some examples from cultural heritage sites in the Ha'il city centre and the implementations of pavements for visitors (2016).....	299
Figure 6. 24 Some examples from Albert Dock in Liverpool illustrates different methods and techniques to manage traffic by using different materials, shapes and colours (2017).	301
Figure 6. 25 Different colours, materials, shapes and elements in the urban area will participate in creating an enjoyable environment, as seen in Liverpool (2017).	302
Figure 6. 26 The main materials in the cultural heritage sites in the Ha'il city centre such as palms, wood, stones, gypsum and mud (2016).	304
Figure 6. 27 The heritage place should be the main resources for the architectural heritage materials whether in structure, facade or internal design. Architectural heritage is also the main resources for urban products such as street furniture. Urban products are the market for economic products for the built environment as well as residents and users (2017).....	305

Glossary of Abbreviations

ACOR	American Centre for Oriental Research
ARAMCO	Arabian American Oil Company
CBRL	Council for British Research in the Levant
DAI	German Archaeological Institute in Jordan
GCC	Gulf Cooperation Council
HCA	High Council for Antiquities
HCFDHR	High Commission for Development in Ha'il Region
ICOMOS	International Council on Monuments and Sites
IFAPO	French Institute of Archaeology of the Near East
KACST	King Abdulaziz City for Science and Technology
KSA	Kingdom of Saudi Arabia
MAS	Tourism Information and Research centre
MOA	Ministry of Agricultural
MOCI	Ministry of Culture and Information
MOE	Ministry of Education
MOEP	Ministry of Economy and planning
MOF	Ministry of Finance
MOHE	Ministry of High Education
MOMRA	Ministry of Municipal and Rural Affairs
MOT	Ministry of Transportation
NHC	National Heritage Centre in SCTNH
PDTRA	Petra Development and Tourism Region Authority
REDF	Real Estate Development Fund
SCA	Supreme Council of Antiquities in Egypt
SCT	Saudi Commission for Tourism
SCTA	Saudi Commission for Tourism and Antiquities
SCTNH	Saudi Commission for Tourism and National Heritage
TDS	Tourism Development Strategy
TVTC	Technical and Vocational Training Corporation
UNESCO	United Nations Educational, Scientific and Cultural Organization

Chapter 1: Introduction

1.1	Introduction.....	2
1.2	The Topic under Investigation.....	2
1.3	Research Aims and Objectives.....	6
1.4	The Importance of Studying Laws, Organizational Structures and Implementations in the Urban Heritage Sites:	8
1.4.1	Rationale of studying laws on cultural heritage.....	8
1.4.2	Rationale of studying organizational structures in cultural heritage	13
1.4.3	Rationale of studying the implementations in cultural heritage	19
1.5	Research Method.....	23
1.6	Research Challenges and Limitations	30
1.7	Contribution to knowledge.....	31
1.8	Research Organization and Layout.....	31
1.9	Background.....	35
1.9.1	Area, location and population of the Kingdom of Saudi Arabia	35
1.9.2	Economy and revenue.....	37
1.9.3	Agriculture	37
1.9.4	Tourism.....	38
1.10	Evolution of Saudi Settlement.....	40
1.11	The Theme of Cultural Heritage Studies at the National and Local Levels	41

1.1 Introduction

Saudi Arabia, as well as most of Gulf Cooperation Council (GCC) countries, has significant cultural heritage, both tangible and intangible, which faces challenges to make it acceptable as a valuable cultural resource. Some of these challenges are local problems; others are national. Saudi Arabia in general, and region of Ha'il specifically, has significant architectural, archaeological and urban heritage that have not been adequately researched.

The government has started to encourage cultural tourism in many ways, and significant efforts are being made towards its development. The development of cultural heritage is a result of heritage management and the tools it deploys. In this management, three factors play important roles. The first being the laws, regulations and policies, another is the institutional bodies that apply and direct the first. These two factors affect the third: the implementation and application on the cultural heritage sites at local level. These three factors comprise the framework of heritage management in Saudi Arabia, from national to local levels. However, before addressing these factors, highlighting some information about Saudi Arabia and the Ha'il region is necessary to this research.

1.2 The Topic under Investigation

Many countries around the world are trying to diversify sources of national income, and one of the best ways to encourage this income is through tourism. The Gross Domestic Product (GDP) for tourism in Saudi Arabia has increased from 2.7% in 2006 to 3.7% in 2010 (SCTA, 2011), an increase in excess of 61 billion SR¹ (Table 1.1).

¹ The US dollar (\$) is equal to 3,75 Saudi Riyals (SR) at present.

World Travel and Tourism Council (WTTC) in 2018 stated that the direct contribution of travel and tourism to GDP in Saudi Arabia was SAR88.2bn (USD23.5bn), 3.4% total GDP in 2017 and is forecast to rise by 3.9% in 2018, and to rise by 3.7% pa, from 2018-2028, to SAR131.3bn (USD35.0bn), 3.6% of total GDP in 2028 (WTTC, 2018: 1).

Table 1. 1: Tourism GDP in Saudi Arabia between 2002 and 2010 (Saudi Commission for Tourism & Antiquities [SCTA], Tourism information and research Centre [MAS], 2011)

The percentage of tourism GDP and general GDP		
Year	Tourism GDP (Billion S.R)	Tourism contribution to GDP (%)
2002	32,2	4,6
2003	30,9	3,9
2004	36,4	3,9
2005	36,5	3,1
2006	35,5	2,7
2007	45,4	3,2
2008	51,6	2,9
2009	52,1	3,7
2010	61,6	3,7

Cultural heritage is one of the most important resources supporting income from tourism. However, cultural heritage products have a complex relationship with many sectors such as the environment, education and communities. For example, if local communities do not accept tourism in general, the level of success will not be as great as what it could be. The geographical diversity of Saudi Arabia has generated rich architectural and urban products that represent many values of cultural heritage (Figure 1.1), this diversity is presented clearly through the diversity in building materials,

structures and elements. This architectural and urban diversity has an important role in, and a direct impact on, the tourism industry.



Jazan province



Eastern province



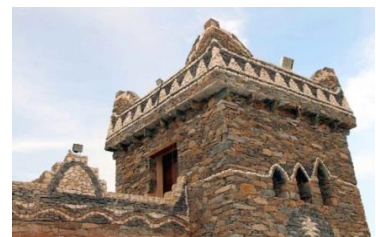
Riyadh province



Al-jof province



Makkah province



Albaha province



local building materials



Asir province



Najran province

Figure 1. 1: Examples of architectural styles and materials in some regions in Saudi Arabia (SCTA, 2013)

At local level, the Ha'il region in Saudi Arabia has significant urban cultural heritage (Figure 1.2), which could be valuable for developing tourism income and supporting local communities by creating jobs and sustaining culture. However, in order to build Ha'il's image as an attractive tourism destination, focusing on the current perception

of the cultural heritage values, especially the urban heritage values within cultural tourism, is important.

Understanding the best possible way to address the impediments facing cultural tourism at the local level is also important. The dominant patterns of tourism in Saudi Arabia, such as adventure tourism and agricultural tourism are important keys to understanding the forms of tourism that are successful in that culture. Additionally, the potential for other forms of tourism such as cultural tourism or ecotourism as well as recreational tourism could be considered when determining the best approach toward enhancing cultural heritage tourism in Saudi Arabia.



Figure 1. 2: Examples of architectural styles in the Ha'il region (SCTA, 2013)

In summary, the Ha'il region is experiencing growth in the tourism industry at different levels and directions, as is the case for many similar cities in Saudi Arabia.

Cultural heritage sites, as a main source of cultural tourism, must be considered as a key contribution to any tourism development plan, especially in the laws, organisational structures and implementation established for the heritage sites. Thus, studying the extent to which the government's efforts to support such cultural tourism through the mechanisms that are in place and being proposed is crucial.

1.3 Research Aims and Objectives

The government in Saudi Arabia has started to encourage cultural tourism in many ways, and a lot of significant efforts are being made towards its development. The relationship between national and local levels is crucial in heritage management in Saudi Arabia. This management leads and directs by written laws and policies within specific definitions that mainly established at national level, then the enforcement of these laws and policies are applied by specific bodies at both national and local levels towards heritage sites at local level. These process and steps have created a gap between national and local levels. This research investigates this gap especially in understanding the values of cultural heritage, both tangible and intangible, and covered three key aims and objectives as follows:

A. It investigates the laws, policies and regulations that direct and manage heritage development. This issue is investigated to identify the current situation of the contents of the laws and policies in terms of cultural heritage values, to address how cultural heritage at the national and local levels should be practiced by both communities and administration within the urban heritage context, and to explore the best way to decrease this gap especially in the contents of these laws, policies and regulations.

B. This study investigates the impact of organizational structures for heritage and tourism management, which enforce these laws and policies at national and local levels, in order to understand the structures currently in place and to establish ways of enhancing the organisational structure for the architectural/urban heritage and tourism sectors. Also, the study aims to identify the types of relationships that must be established with other organisations such as education, local authorities and tourism to develop cultural heritage. Addressing the laws and organizational structures will lead to encouraging effective involvement of administrative stakeholder by taking a holistic view of the cultural heritage values and aiming toward public awareness.

C. Extending from the first and second objectives above, and using the Ha'il region as a case study, the third aim explores how heritage management and tourism policies are implemented locally. The study especially investigates how implementation processes translate laws and regulations into action through specific bodies concerning heritage site development and the users' engagement. This investigation establishes first the significance of Ha'il's architectural heritage and its economic and cultural potential and understands the impediments. Furthermore, the study identifies ways not just to protect and safeguard Ha'il's architectural heritage but also to make it relevant to its values within its real cultural heritage context.

Thus, three key questions have been established in terms of managing heritage in Saudi Arabia and based on the three main aims of this study. The first question considers how laws, policies and regulations impacts cultural heritage. The second considered how organizational structures affected cultural heritage. Finally, the third question how the implementations were applied to heritage sites.

1.4 The Importance of Studying Laws, Organizational Structures and Implementations in the Urban Heritage Sites:

1.4.1 Rationale of studying laws on cultural heritage

Communities are now managed by laws, policies and regulations that govern the relationship between people within a specific geographical boundary. However, the specific definition and identification for cultural heritage plays a major role in the application of these laws. Thus, the meaning of cultural heritage and its definition as stated within these laws and regulations impact both heritage and people, particularly in terms of cultural heritage values within its context.

It is a misguided conception of the public that heritage and archaeological sites belong only to the government, and the government should manage and conserve cultural heritage sites. However, step one should begin from there especially at the laws, definitions, policies and regulations. Understanding the values of cultural heritage comes through both communities and administrators, because the administrations have the power to inform the community of the value of cultural heritage, especially historical value², through these laws, policies and regulations.

When discussing the values of cultural heritage, the definition and meaning of ‘value’ (heritage value, community value, economic value, and cultural value) needs to be

² In general, the majority of people, especially in GCC countries, are not interested in the past because they do not understand it. To them the past is gone and has no real connection to their daily lives (Al Busaidi, 2010:290). Additionally, in Eastern societies, a lack of understanding of a situation, like the past, is likely to generate fear of that unknown situation. Urry (2002) mentioned that archaeological sites, which are one of the most important elements linked with the past, do not take hold of the tourists’ attention. For example, ‘in the Arabian Peninsula people are not attracted to archaeology and heritage sites because they show the usual scenery’ (Al Busaidi, 2010: 291). Usual scenery is a result of the type of link between archaeology and people, as well as a reflection of the level of integration between them. However, this may be because the people have had no chance to know and understand the past properly. Addressing this understanding is one of the core issues and the first step toward community involvement in heritage. Considering how to make the past, and heritage, attractive and how to gain people’s interest in this issue is crucial especially within the contents of the laws and policies.

addressed carefully and properly. In order to define this term, understanding all the aspects that are involved in shaping cultural heritage, both tangible and intangible, is crucial. This definition is important, because there are many ways in which heritage is misunderstood. For example, automatically linking heritage with traditional or handcrafts products in developing countries, especially during tourism festivals, might suggest to the current generation a particular image of heritage, depicting it as an old-fashioned idea that is not relevant to daily, modern life³. This image fails to help this generation understand the values of cultural heritage⁴.

While heritage sites were fenced off and indeed unattractive, new housing developments were established in areas with good infrastructure. This development encouraged communities to move to these new areas and leave the old houses, which were located in or around the traditional form centres. However, this movement created another problem. The areas where people used to live became rural areas with

³ Additionally, in some Arab communities, the influence of the twenty-first century reaction against traditional cultural, and focus on technology, might cause negative reactions from people regarding heritage. These people believe that identifying with their heritage makes them part of a backward society. Howard suggested that 'globalization may have made the international and local dichotomy unsafe' (Howard, 2003: 242), this dichotomy causes a concept of 'you' and 'I' rather than 'we', which results in classifications such as 'important' and 'not important'. Thus, it is important to remove this inaccurate image and minimize the gap between communities and heritage caused by globalization and its effects.

⁴ Al-Busaidi observed that 'Archaeotourism as a culture is not a popular mainstream or social and recreational activity amongst the general public in Oman.' (Al Busaidi, 2010:251) For instance, it is unusual to see Omani families visiting heritage or archaeological sites (ibid). Additionally, the survey of 'Khareef Salalah' or Salalah's autumn visitors in 2013 (Ministry of Tourism, 2012) classified 97% of Omani visitors were in the leisure travel category. This is not the case only in Oman but also in most GCC communities, and these behaviours seem to be the same in Saudi Arabia. Saudi people also prefer to visit and enjoy natural sites and festival activities rather than engaging in tourism linked with heritage or archaeology sites. SCTA found that 35.6% of domestic tourists came under the visiting relatives and friends (VRF) category, followed by 24.7% who came for religious purposes, and 14.5% for holidays and entertainment (SCTA, 2013). Similarly, much like Saudi Arabia is Oman appears to be more enthusiastic about leisure travel than any other kind of tourism (Ministry of Tourism, 2012), VRF comes next in order. VRF category of tourism is underpinned by Islamic values, strengthening the bonds of Islamic society (Ministry of National Economy, 2003). However, by defining heritage as part of leisure travel, a link might be re-established between people and heritage sites. In another words, examining how heritage sites can be included on the tourism map, and how communities can be encouraged to believe in heritage as a valuable experience within and during leisure travel.

a lack of infrastructure, with houses for foreign workers or the lower class. Unfortunately, these areas were generally at the core of heritage, and many negative effects, such as the lack of infrastructure, create a distorted image of the whole area, including heritage. This has shaped misconceptions about city centres which are individually linked with heritage. A number of laws, policies and regulations have been established for new development areas more than those established for the urban heritage sites especially within cities centres.

One of the most important issue behind discussing the laws derives from its impact on heritage sites at local level and is linked with the enforcement of a specific state of knowledge that enforces by government bodies. Clear definition and comprehensive law helps to distribute the power and knowledge without causing conflicts between enforcers, particularly in the heritage sites at local level in Saudi Arabia.

Power and knowledge has continued to shape each other, as James notes, ‘The production and dissemination of knowledge is an expression of power, and the expression of power always involves the production and dissemination of knowledge’ (James, 2018:38). This relationship is extremely crucial in heritage sites particularly between the main players who manage cultural heritage at local level.

Power deploys various instruments and strategies, one of which is the establishment and implementation of laws. Moreover, ‘Law is both the outcome of conflicts of power and a tool used by some to exercise power over others’ (James, 2018:39). In spite of the importance of the laws, ‘law is only one of the many strategies of power’ (ibid). Other practices such as tourism and education could participate to deliver successful implementation in the heritage sites in Saudi Arabia.

Another extremely important point that should be investigated here, in light of the importance of laws in heritage, is the identity, in another words, Saudi architectural identity through heritage. Protecting heritage sites is the first step, but not the final one especially within the suggestions and contents of the laws and policies. In light of missing the policies and regulations that consider identity, communities tried to borrow external architectural elements⁵. Linking heritage sites with the real lives of the community⁶ is one of the most important. Because of the period when architectural heritage sites were locked and fenced without real connection and function⁷, a loss of identity occurred.

Identity and loyalty are related to each other because the community's loyalty toward heritage can be enhanced through identity. For example, legacy of forefathers and previous generations is one of the main tools that could build this loyalty and re-link communities and heritage. Moreover, increasing community loyalty would be a great approach toward appreciating the values of cultural heritage. When loyalty drives

⁵ Abu-Ghazze (1997: 229-253) mentioned that communities tried to define themselves through some of the building elements from the West. This approach removed the communities from their traditional architectural styles, which mainly came from architectural heritage. Al-Naim (1996: 12-17) confirmed that in Saudi Arabia built environment is a result of the community's lost identity. AlSulaiti (2013:25-30) added that full understanding of the community's contexts in the past and present is one of the most important requirements of the identity.

⁶ Al Busaidi (2010) stated that in Oman, both society and administrators have their own daily living issues and interests to deal with, while the heritage is not one of these concerns. This is a similar case in all GCC countries and could be one of the main reason behind the gap between heritage and the community. Using administrative roles and influence to link some of the people's daily activities with the heritage sites could be an important step towards closing this gap. This could include using some of the heritage buildings for various daily needs, rather than just for seasonal activities or festivals that only create a temporary link.

⁷ In Saudi Arabia for instance, the length of time in which heritage sites have stagnated and lacked integration with the community, such as being locked behind fences with warning instructions, has shaped the community's perception of heritage. These warnings and locks contributed to the creation and shaping of the gap between the community and heritage sites. In Saudi Arabia, for example, before the establishment of SCTA in 2000, architectural heritage, archaeological sites and antiquities were under the responsibility of the Ministry of Education (MOE). No tourism sector provided tourism resources to the community, except for some committees for tourism promotion within the governor's office in some provinces such as Aseer (Abha city) and Makkah (Al-Taif city). Failing in enhancing and including the communities involvement within laws and policies have participated in shaping a gap between community and heritage.

community's responsibilities at different stages and levels, from planning to the increasing the benefits from tourism incomes, the community becomes the marketers for their cultural heritage. In other words, loyalty through temporary activities, for example, towards heritage could be a reason for an increase in the gap between community and heritage, and vice versa. However, acts of vandalism toward heritage sites, specifically in developing countries, have confirmed that loyalty of the community is lacking. The loyalty towards heritage is a crucial concept especially within the contents of the laws, policies and regulations to manage heritage comprehensively.

UNESCO (2005) also highlighted the vitality of memory to creativity, which holds true for individuals and for communities who find their heritage – natural and cultural, tangible and intangible – as the key to their identity and the source of their inspiration. Al-Gabbani (1984) confirmed that 'recent buildings have lost their traditional identities and have become hybrids of exotic character in their architectural form, main concepts, arrangement of spaces, organization of elements, and building techniques employed.' (Al-Gabbani, 1984: 275). Fadan (1983) argued that the Western life-style takes Saudi people far away from their traditional living environment (Fadan, 1983: 15). The culture is never static, but Saudi Arabian identity is one of the most important keys that can help community to appreciate its values of cultural heritage within the big context.

Laws, policies and regulations are impacted also by different facts such as media⁸ and education⁹, which play major role whether in establishing or developing them.

In summary, the importance of laws, policies and regulations lies in their impact on cultural heritage and societies within built environments. Laws, policies and regulations are a reflection of a society's understanding and value of something it aims to protect. The lack of understanding any part of cultural heritage values and its relationship with the context creates a gap between communities and heritage, thus causing misunderstanding of the values of cultural heritage. This impact cultural heritage as well as tourism, identity, loyalty, history, knowledge...etc. Because this impact is so important, laws and policies that affect cultural heritage must be studied, especially in developing countries that have limited experiences developing and managing heritage. Additionally, addressing the laws leads to the implementation in the heritage site through organizational structures that enforce these laws, policies and regulations at national and local levels.

1.4.2 Rationale of studying organizational structures in cultural heritage

Organizational structures are the main tools for enforcing laws, policies and regulations. In this sense, it is crucial to understand the current structure at national and local levels, find ways of enhancing these structures for the architectural/urban

⁸ The influence of mass media cannot be underestimated; it can shape the ways in which history and heritage are seen by the public (Binks, 1986; Schouten, 1995; Pettigrew, 2007). For example, most architectural heritage and archaeological sites in Saudi Arabia were unknown for many generations. However, different types of media, such as documentary programmes, could show the value of architectural heritage and archaeological sites in order to encourage the community to value this heritage.

⁹ Educational efforts promoting the values of cultural heritage are still insufficient or, most of the time, non-existent. Educational materials should be part of the approach for young generations, though, because history and Islamic culture subjects can be used to develop the contexts of heritage or creating new subjects, such as 'national heritage' or 'our heritage'. In order to achieve these objectives, a well-designed content for these curriculum is needed, which can build knowledge⁹ and increase levels of awareness of the values of cultural heritage.

heritage and tourism sectors¹⁰ and identify the types of synergy with other organisations such as education, municipality and tourism that should be established.

Cultural heritage is about people, communities and values they give to heritage, this concept should be kept in mind particularly those who work in government heritage authorities, also it should be clear for them that cultural heritage is a field of social/cultural action. These actions should include the administrative power and roles concerning heritage and community. Orbasli noted, 'In developing countries historic buildings become a name on a protection list rather than a cause of action.' (Orbasli, 2000: 102) One of the best ways to change this concept and transfer the list from being a name to be a causing of action, especially in developing countries, is by focusing on the cultural heritage values and its context through reducing the gap in understanding the values of cultural heritage. Particularly for those who work in the national and local governments and the community.

Community involvement is one of the key issues in different societies¹¹. Cultural policy must be a leading priority for the government, and cities must include the individual at the centre of public policy (Orbasli, 2000: 103). For example, 'A closer examination shows that there is a key role for heritage in many parts of the strategy.'

¹⁰ The importance of organizational structures can be highlighted in the official names of organizations that are involved in the tourism industry in relevant experiences to the Saudi context, such as in Oman, Jordan and Turkey. For example, in Oman they have the Ministry of Tourism (MT), in Jordan the Ministry of Tourism and Antiquities (MOTA), and in Turkey the Ministry of Culture and Tourism (MCT). In Saudi Arabia, there is the Saudi Commission for Tourism and National Heritage (SCTNH). The differences in these organizations come from the countries' unique experiences and culture and from the relationship between government, community and resources such as heritage, culture, antiquities, etc. However, the common term used in all four countries is 'tourism'.

¹¹ In some sites in Oman, for example, the tourism development of heritage sites is not adequate (Al Busaidi, 2010:307). For instance, in some sites in Oman the local community still believes that their involvement in tourism in general and participation in interpreting their oasis to tourism and visitors is very limited (Al Busaidi, 2010:405). At regional level, for instance, the Petra project in Jordan, as well as the Antalya project in Turkey, gives an indication of the value of community efforts and their participation in terms of tourism products, specifically in heritage, and involving them as important stakeholders.

(Clark, 2008: 84), these roles could be played by local communities, thus, they will become a main player at the strategic level. Furthermore, in most developing countries, individual planning efforts are without real and strong co-operation with other organisations, which may sometimes be the main player or even the owner of the heritage site. This can cause negative results and reactions and miss connecting, then, because the plans cannot be implemented.

In spite of the importance of investment and income in any development plan, especially in cultural tourism, the relationship between laws, government authorities and local communities is crucial. Mershen (2007) mentioned that quickened large-scale investments through foreign investors might cause negative impacts. Baporikar (2010) agreed that investments in tourism should be from local sources. These negative impacts are on the influence of domestic investors, who play the role of investor and citizen at the same time. Further impacts may extend to include heritage context that may be destroyed by the investment rapacity. Additionally, the community might refuse to cooperate and participate in new development from a foreign investment, causing resistance toward both cultural tourism development and its products. On the other hand, in some communities, people prefer to work with national or international investors and companies instead of local investors. For instance, in some small communities where people know each other well, people who are looking for jobs or opportunities prefer those with a big company or international investors rather than those with local business. This is due to social shyness, particularly in rural areas and small villages where people know each other very well. Seasonal jobs also affect people, specifically in the tourism sector. Very clear tasks for employees and attractive salaries and incentives could be one of the most effective approaches to encourage

people to be involved in these jobs. However, the level of job stability and security is not adequate to attract people, especially in developing countries where the tourism activities still depends on seasonal festivals rather than daily life requirements.

Tourism institutions play important role in design tourism programmes. Wood noted that the best tourism programme is one which consolidates many elements, such as sustaining the well-being of local people, serving small groups through small-scale businesses and focusing on local participation, ownership and business opportunities particularly for rural populations (Wood, 2002: 10). In this way, the community becomes the main player in directing the tourism industry and cultural heritage at different stages and levels. In addition, the negative impact of tourism upon the village community might be amended to some extent (Robinson, 1999: 17) if the residents are given the opportunity to participate in decision-making, to operate tourism projects and to generate income from their village as a tourist destination (Daher, 1999: 56). This would have a positive impact on the community's acceptance of tourism: 'No longer imposed, tourism will then be accepted as an opportunity to show off one's culture and at the same time to earn income' (Barree, 1996: 8) For example, in Jordan, 'The regional volatility combined with Jordan's history of centralised decision-making makes it not only imperative that development strategies involve local communities but also originate at higher levels.' (Shunnaq, 2007: 11). Shunnaq added, 'this approach, integral to the success of tourism development in this region, reassures local residents by sheltering them from social and financial risks' (ibid).

Shunnaq et al. (2008) mentioned that strategy planners face administrative difficulties linking policy decisions with agencies, sectors and levels of government. Before implementing any new regulations and programmes, decision-makers must address

and carefully consider their impact on heritage and community. Therefore, the structure of decision-making, the outline of decision makers' tasks and to what extent they are related are key factor in managing cultural heritage.

Shunnaq suggested that 'central governments in many nations actively discourage community participation because it threatens the existing economic and power arrangements.' (Shunnaq, 2008: 4) However, in developing countries most of the regulations and policies have been in place for a long period, perhaps centuries. These regulations are linked with major roles in other organizations, which makes any changes extremely difficult because of the overlapping framework with these other organizations. By analysing this overlap and the types of relationships between the regulations and other organizations, the gap between organizations and communities might be closed as efforts consider the community a priority.

Furthermore, Southgate and Sharpley noted that 'sustainability is most likely to be achieved where local as well as national interests are respected by tourism developers, where communities engage in decision making, and where market institutions engage with local and national governance structures' (Southgate and Sharpley, 2002: 255)¹².

¹² For example, in Petra, Jordan, there are more than eight stakeholders who are involved in the region, and their responsibilities often overlap (Akrawi, 2006). Petra archaeological park is managed by the department of antiquities, which was part of Jordan's Ministry of Culture in 1968, and later the Ministry of Tourism and Antiquities. However, the department of antiquities was unprepared to manage Petra or other sites in Jordan. The Ministry of Tourism and Antiquities managed Petra from the headquarters in Amman; their responsibility was issuing development licenses. Managing the scientific research and archaeological resources was the Department of Antiquities' responsibility. Limitation of staff, lack of coordination and overlapping framework created most of the problems in this situation (Akrawi, 2006). In 1995, the Petra Regional Planning Council (PRPC) was established; it was later replaced by the Petra Regional Authority (PRA) in 2001, which reported directly to the Prime Minister's office rather than the Ministry of Tourism. These changes were critical for building and organizing a new body within the government through local members. Being in the top of government structure gives the PRA power which impact its performance in developing and managing cultural heritage. In addition, local members are playing major role in linking national organizations with local especially in terms of implementations in the heritage sites

Orbasli (2000) stated that ‘government structure, both national and local, is different for each country, particularly in respect of the location of power, control and decision making’ (Orbasli, 2000: 99). Overlapping frameworks are one of the most critical issues that affect the success of implementation efforts on the land and community. Indeed, overlap between many sectors and players creates a gap between them, because those players are following different roles and agendas. Orbasli (2000) mentioned that there are three overlapping. One of the overlapping areas is in regulations and top-down relationships between the national and local governments. Another is in the relationships between creators and recipients. Overlapping has many impacts, one of them is the duplication of roles, tasks, responsibilities, laws and imply lack of coordination, waste of resources and ineffectiveness. The system of public decision-making is one of the best practical solutions, Ashworth and Voogd (1990) concluded that the objective of urban planning is no longer the production of a well-organised urban space rather than a well-organised public decision-making system.

Al-Busaidi observed that the integration of locals in interpretive plans, and their recruitment, might take a long time before these locals can play a major role and be self-dependent in heritage development (Al busaidi, 2010: 406)¹³. However, short-term objectives within long-term plans could be one approach to reduce this time. Moreover, phasing a plan of tangible objectives with visible results might help the

¹³ This is one critical issue facing the current stakeholders and stewardship context; compelling the locals to be part of public interpretation might be difficult, specifically where there is no awareness or proficiency. Therefore, key members from the local community must be included on the leadership board (Al busaidi, 2010: 407). The length of time needed to create local involvement seems like a complex issue, because it has links with generations, communities, organizations and stakeholders at different levels and in different ways.

community trust the planning authorities, laying a foundation for rebuilding integrated relationship between them.

The relationship between integration and competition is key approach to different organizations at both the national and local governments, and this relationship shapes and affects their relationship as well as their performance. However, communities always play an important role in participating in sorting out this conflict. Thomas (2008) concluded, 'If we concentrate on trying to enrich the experience of others, we are likely to find that we have enriched ourselves in the process' (Thomas, 2008: 145). This is the case whether between organization and organization, at both national and local levels, or between organization and community. Common objectives should be settled to involve community and organizations together to manage cultural heritage.

In summary, the importance of addressing organizational structures that enforce implementations of the laws, policies and regulations at local level is clear. A gap in understanding the values of cultural heritage exists between communities and administrations, and within administrations at the national and local levels. This gap in understanding is apparent in current situations at deferent levels (national and local) and directions (community, administration and heritage). To reduce this gap, the organizational structures in Saudi Arabia that are involved in managing cultural heritage must be investigated as a main step within process of heritage management from laws to implementation in the heritage site at local level.

1.4.3 Rationale of studying the implementations in cultural heritage

In order to see cultural heritage attractive and acceptable at both the national and local levels in Saudi Arabia, the awareness and understanding of the values of cultural

heritage in both laws and organizations is crucial. The development of urban heritage and its implementations is a reflection and result of both these laws and organizations. In this sense, implementations at the local level can be highlighted to show how the laws and organizations have impacted the development of urban heritage in Saudi Arabia. This research examined a real case study from the Saudi context at the local level, the Barzan area in Ha'il city, and other relevant experiences at the regional and international levels.

Al-Masroori (2006) highlighted, 'Tourism in Oman requires careful planning from the planning authorities to avoid any negative consequences that may surface in different tourism development stages' (Al-Masroori 2006: 329). This is the case not just in Oman, but in most of the GCC countries as well. For this reason, linking tourism and heritage to other development plans at both the national and local levels is important. In developing countries, most of the planning authorities focus on the strategic or national level and are not able to bring implementation steps at the local level to fruition (Al-Zahrani, 2010 and Al-Naim, 2011) because of a gap between implementations at the national and local levels and between departments and organisations at the local level.

Al Busaidi noted that most of archaeological sites in Oman are located in rural areas, and because of the lack of financial resources and trained people, it has become critical to manage them (Al Busaidi, 2010: 402). However, availability of trained people and financial support is not adequate to sustain a live heritage. If, instead, the community had clear regulations, improved knowledge and real participation, the rural areas could become a crucial part of tourism patterns.

For example, in Saudi Arabia, some sites are located outside of inhabited areas and have a lack of infrastructure and accessibility, even though they were a lively place for people to live in the past. In contrast, today's urban heritage sites are located within the city centre, like the Barzan district in Ha'il city, for example. However, these urban heritage sites still have the same issues as the rural areas. Rural areas, which contain urban heritage sites, are a result of the negligence of many components, particularly the regulations and organizations, thus causing a lack of implementation steps.

Heritage resources, whether in rural areas or in city centres, represent one of the most important competitive elements in the tourism industry in Oman (Al Busaidi, 2010). One of the most important aspects of tourism is cultural tourism, especially around architectural heritage, which increases the community's benefits and income for tourism dramatically.

Nowadays, most developing countries, specifically oil-exporting countries, focus on diversifying their income, particularly through the establishment of and support for small and medium sized business. Tourism, one of the fastest growing industries in the world, has become the centre of attention for most countries in GCC. Erikson and Erikson (2001) noted that these countries can strengthen the tourism industry, making it the largest after oil, by using their natural, cultural and traditional heritage (Erikson and Erikson, 2001: 18).

For example, Islamic religious sites in Jordan are one of the most important elements in the Northern Jordan tourism plan, and the MOTA has enhanced, developed and protected them in order to make them more easily accessible to tourists (Southgate and Sharpley, 2002: 255). The value of these sites is not just for local community but also

for the national and international levels, as driven by the tourism vision in Jordan which includes both national and international tourists. Moreover, understanding the values that make planning authorities include these sites within not just the tourism plan but also in the development plans at the local level is important.

AlSulaiti (2013) confirmed that ‘planners and community members can come together to reveal and burnish the narrative through an articulation of the historic, cultural, economic and cultural context of community’ (AlSulaiti, 2013: 30). However, ‘cultural and archaeological sites are not yet sufficiently managed and interpreted’ (Mershen, 2007: 193). Unfortunately, as Mershen (2007) concluded, in terms of heritage interpretation and management and tourist infrastructure, cultural destinations require more development, and more attention should be paid toward architectural heritage. In addition, ‘to be effective and sustainable, a visitor management strategy must be generated at local level’ (Orbasli, 2000). This need for additional development confirms the importance of implementations at the local level.

In conclusion, the implementations at the urban cultural heritage sites are the actual process of translation laws and regulations into steps and actions by the organizational structure responsible. These implementations are a mirror, not just of the contents of the laws and regulations but also of the level of integration between regulations, organizations and the cultural heritage context. Comprehensive laws and integrated bodies are the beginning of the right implementation in the heritage sites, in order to avoid separating heritage from being part of people’s live as a valuable cultural resource.

1.5 Research Method

In order to reduce the gap in understanding the values of cultural heritage in Saudi Arabia, it is crucial to answer the three main questions: first how laws, policies and regulations impacts cultural heritage, second how organizational structures affected cultural heritage, finally how the implementations were applied to heritage sites. This investigation focused on the laws, organizational structures and implementation to understand their formation at both local and national levels.

Laws, policies, regulations and definitions were collected from different places and resources internationally, regionally, nationally and locally. Other documents and archives were collected during the field work in Saudi Arabia including published and unpublished documents, reports, letters and maps. Observation for heritage sites was used in this research especially in the case study. Interviews with stakeholders and decision-makers at national and local levels were applied in this study (Appendix 1.O).

The methodology of this study (Figure 1.3) was based on four phases. Phase one focused on identifying scope of the research through studying literature review, especially the link between tangible and intangible heritage with collective memory in light of heritage values and its context. Second phase was collecting different materials whether secondary sources such as published reports, law and policies, strategic plans and action plans from various places (international, regional, national and local), or primary sources such as conducting face-to-face interviews with a focus groups, unpublished reports, observation, archives and site visit.

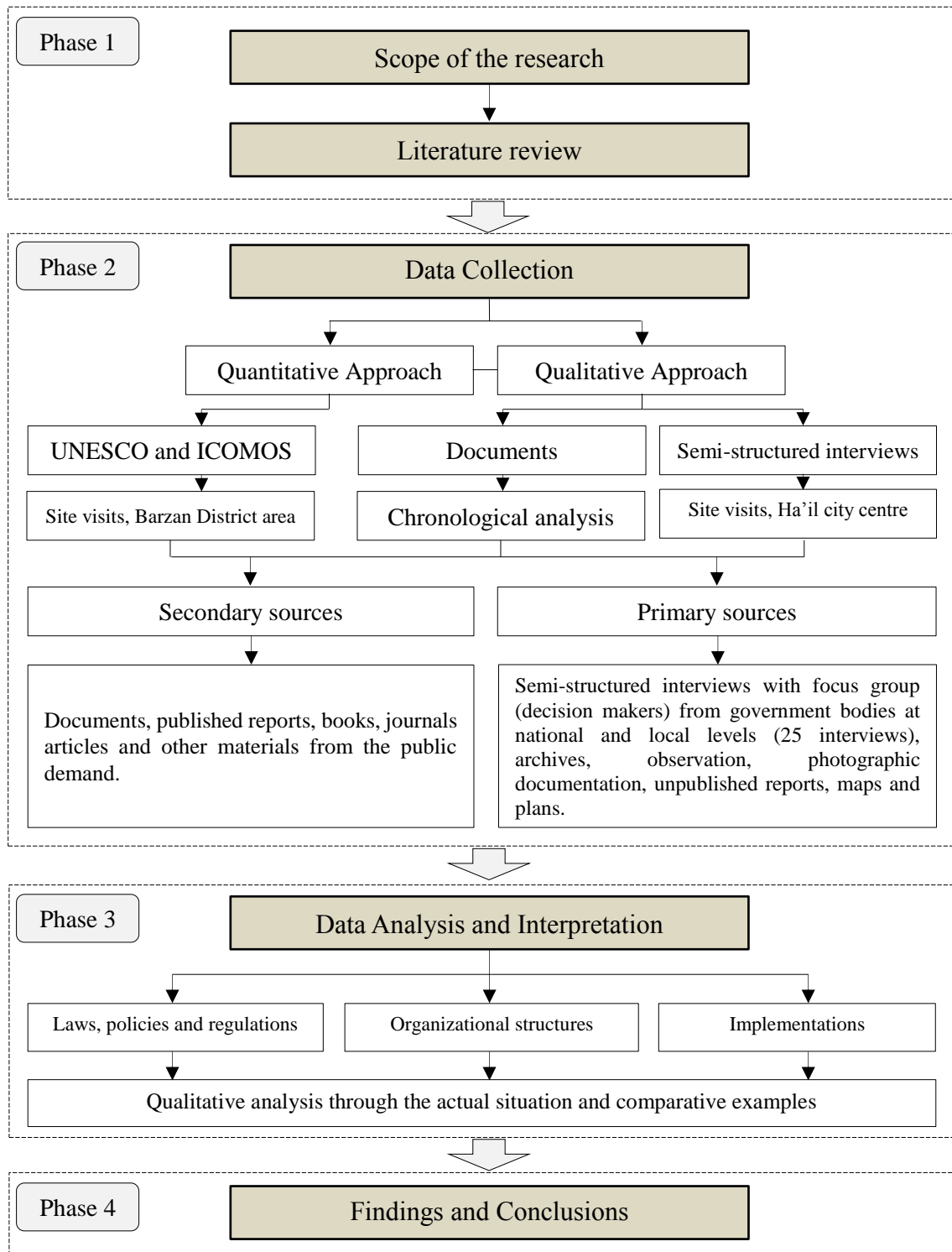


Figure 1. 3: Research methodology structure.

Each level included data from different appropriate source. At international level, the data included laws, policies, regulations and definitions, with more focus given to the conventions, charters and recommendations from UNESCO and ICOMOS (Figure 1.4), along with other resources from UK libraries and international academic publications. At the regional level, the data included laws, organizational structures and implementations as examined through case studies from relevant experiences in specific contexts, such as Jordan (Petra) and Egypt (Historic Cairo). At the national level, the study focused on laws, policies, regulations, implementations, archives and published and unpublished reports. Focus was particularly given to the main players involved in heritage development, such as the Ministry of Education (MOE), Ministry of Municipal and Rural Affairs (MOMRA), Ministry of Culture and Information (MOCI) and Saudi Commission for Tourism and National Heritage (SCTNH). This data included semi-structured interview for focus group of twenty-five people, mainly with people decision-makers from organizations that were involved in managing cultural heritage at the national and local levels. At the local level, the data included local reports, documents, site visits and interviews from two main periods (Appendix 1.B).

The third phase was data analysis and interpretation, this phase included several steps according to the four levels and three directions. Additionally, The three main issues; laws, organizational structures and implementations, were the focus of this analysis. Interpretation was applied on the laws, organizational structures and implementations stages through comparative experiences at the international and regional levels. Applying qualitative analysis; examine the actual situation of laws, organizational structures and implementation, and addressing comparative examples were the

technique of this phase. Phase four was the findings and conclusions. The conclusions found recommendations for laws and organizational structures specifically concerning the implementations in heritage sites at the local level.

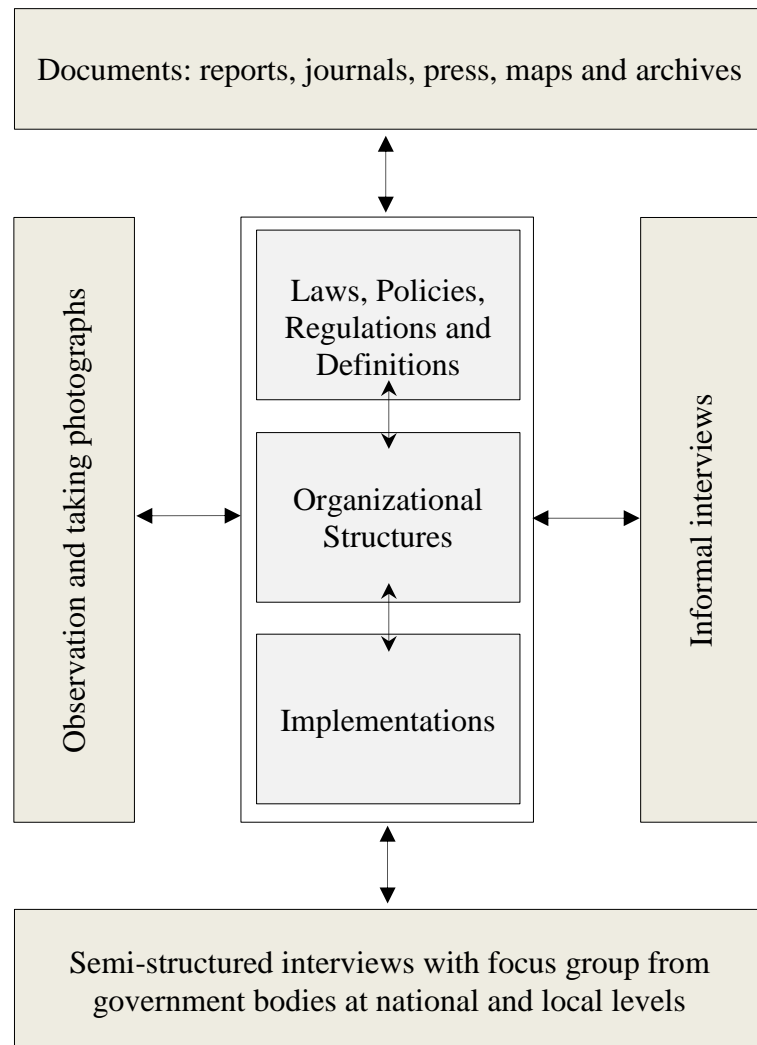


Figure 1. 4: Research themes and data collection method

Research Strategy

During fieldwork (Appendix 1.B) the data collection focused on four levels (international, regional, national and local) and three directions (laws, organizational structures and implementation) (Figure 1.5).

The first direction was toward laws, policies and regulations that covered cultural heritage and its meaning and definition. These contents were studied and compared with those from other levels, especially regional (Jordan and Egypt) and international levels (UNESCO and ICOMOS). In order to understand how laws, policies and regulations impacts cultural heritage in Saudi Arabia, it was crucial to collect all existing laws, policies and regulations in Saudi context. The laws were available in public demand (the 1972's and 2014's laws) in Arabic language. In terms of policies and regulations, these materials were not in public demand which needs to be collected from different organizations such as the MOE, MOMRA, MOCI and SCTNH. Other primary resources such as unpublished reports, documents and plans were collected also from different organizations to analyse them in light of heritage values that exist at regional and international levels to identify the gap between them and national and local levels. Analysis of the heritage values helped to identify the gap in the contents of the Saudi laws. Face-to-face interviews with decision-makers in the main organizations, who play main roles in heritage development, were taken at both national and local levels. Semi-structured interviews were applied by using voice record. These interviews were analysed in terms of the perception of those who define cultural heritage according to the theme of heritage values. Archives materials were collected from Al-Darat (King Abdulaziz Foundation for Research and Archives) in order to understand how the first law was established in 1972, and how the background

of those who prepare it had impacted and directed the content of the law, particularly towards heritage values and context. Analyzing these materials together led to understand the impacts in terms of the limitations in including different heritage values within context of urban heritage as well as understanding the relationship between tangible, intangible and memory.

The second direction was toward the bodies that apply and manage laws, policies and regulations, in order to understand how organizational structures affected cultural heritage. Especially the organisational structures that are involved directly in developing and managing cultural heritage such as the MOE, MOMRA, MOCI and SCTNH. For this, a comparative approach was used to analyse the situation in Saudi Arabia as contrasted with regional experiences in Jordan and Egypt. The official structures for these organizations beside their main tasks at both national and local levels were identified. Interviews were conducted from the decision-makers to analyse them in suitable themes, especially in terms of relationship between the main players. This relationship between main players, particularly at local level, helped to identify the best way to reduce the gap between national and local levels as well as laws and implementation stages whether in level of awareness or level of participation. Knowledge, power and conflicts between the main players were examined through the interviews with decision-makers and structures of the organizations.

The third direction was toward the implementations at the local level that are in place as a result of the first and second directions, particularly towards understanding how the implementations were applied to heritage sites as a result of enforcing the laws by the organizations. The Barzan district area in the Ha'il province was used as a case study for this direction to illustrate the impacts of the current laws and organisational

structures not just on one of the most of heritage sites that included valuable urban heritage products, but also on one of the most endangered architectural heritage buildings. Interviews with decision-makers at local level were conducted to analyse the relationship with other stakeholders, particularly in the urban heritage sites at local level. Analysing these interviews illustrated the type of relationship between main players at the heritage site, particularly in terms of the responsibilities towards site development. Other development plans from MOMRA and SCTNH for Barzan were collected to study the actual practices in the site. Urban products were observed in the Barzan to analyse the reflection of the laws and organizational structures at implementation process in light of power, knowledge and conflicts. As a result of the 2014's law, the concept of 'list' and 'criteria' were introduced and employed in evaluating the effectiveness of the laws. this led to the identification of weakness in both content and measures in the laws, impacting on the implementation process.

In spite of the importance of examining the laws, organizational structures and implementation procedures through a case study, without a doubt, each site has its own context. This context also impacts on the way of managing these sites. However, the link between the three components especially between national and local levels, is crucial for any site.

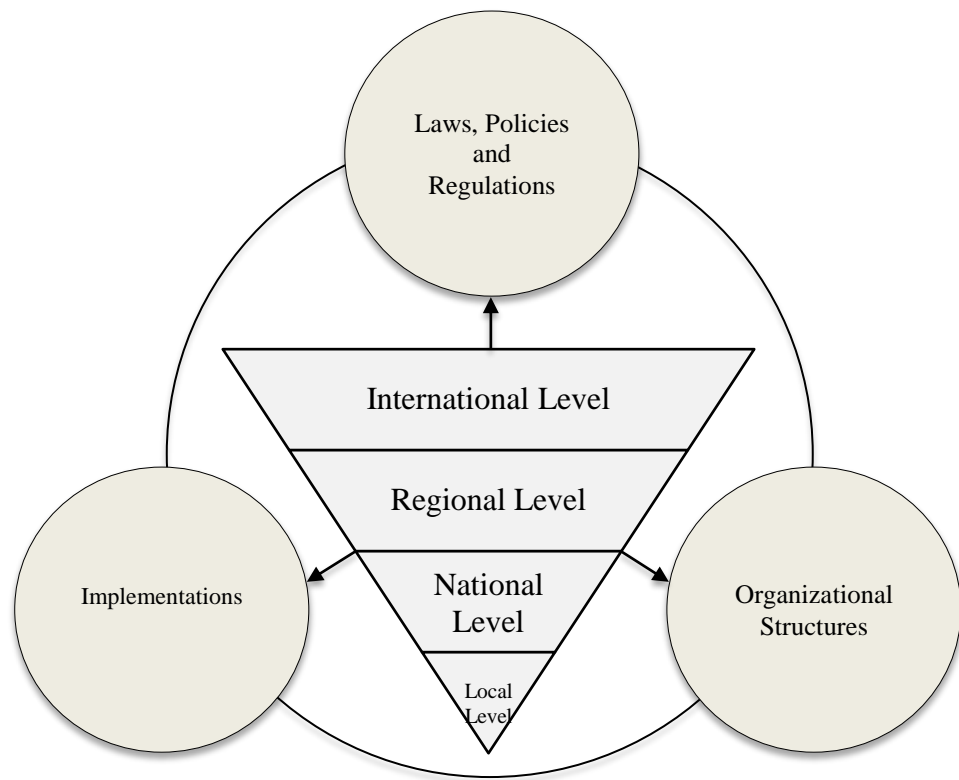


Figure 1. 5: Levels and directions of the data collection in the research

1.6 Research Challenges and Limitations

Any study about heritage in developing countries, especially urban cultural heritage, involves challenges and limitations. First, few studies cover cultural heritage values within its context from an architectural perspective in Saudi Arabia. In other words, limited resources exist, especially studies that gather tangible and intangible cultural heritage within cultural tourism in Saudi Arabia from the perspective of heritage laws, organizational structures and implementations.

Second, most of the studies at national level focused on particular issues. For example, in terms of architectural heritage, most of the studies were guided by geographical boundaries. Since this type of research focuses on particular values, the concepts of intangible and urban cultural heritage are out of the scope of the research. Finally, another limitation was the newness of the tourism in general and cultural tourism particularly in Saudi Arabia, especially in terms of statistics, documentations and data about the cultural heritage sites.

1.7 Contribution to knowledge

The research aimed to contribute to the development of knowledge of the Saudi cultural heritage and the study of the urban cultural heritage values in the light of cultural tourism through (a) the appropriate approach to studying cultural heritage values within laws and policies in general and its context. This will provide lessons for the management of the urban cultural heritage and its implication for future researches and projects. (b) A comprehensive investigation on the organizational structures at the national and local levels. This will contribute to the development of appropriate strategies for the management of urban cultural heritage sites within their context for cultural tourism. (c) An understanding of the implementations at the local level within the built environment. This will contribute to increase the level of awareness as well as make cultural heritage, both tangible and intangible, a valuable cultural resource.

1.8 Research Organization and Layout

This research is explained in six main chapters, through an introduction; a discussion of tangible and intangible heritage and perception of the past ‘memory’; an

examination of the laws, policies and regulations; an investigation of the organizational structures; an examination of the implementations; and, finally, an epilogue. These sections are summarized below:

Chapter One: Introduction

The research begins with a general introduction, followed by a brief background about area, location and population in Saudi Arabia, with more focus on economy and revenue, especially agriculture and tourism. This is followed by a summary of the topic under investigation. Research aims and objectives are provided next. Rational of studying laws, organizational structures and implementations in cultural heritage are highlighted in this chapter. The research method and research challenges and limitations are included in this introduction chapter. At the end of this chapter, a brief description of previous studies about cultural heritage in Saudi Arabia is provided.

Chapter Two: Tangible and Intangible Heritage and Perception of the Past ‘Memory’

This chapter discusses tangible and intangible heritage and memory as main components in forming a cultural heritage. The chapter starts by defining both tangible and intangible. The relationship between tangible and intangible is addressed. Perception of the past ‘memory’ is a topic within this chapter which includes: place of the past, old and new look, the conflict of views and values, knowledge of the past, the consciousness, memory and identity, customs and traditions, narrative power and, finally, memory transformation.

Chapter Three: Laws, Policies and Regulations

This chapter focuses on laws, policies and regulations and consists of five main sections. After a general introduction, the first section discusses the evolution of the Saudi definition of heritage. This includes a historical background of the law in Saudi Arabia and its origin and theme. The second section is about the improvement of the definition of heritage in Jordan as a relevant example at the regional level. This section highlights how heritage laws in Jordan have been developed. The third section focuses on the international level, especially using the definitions of heritage provided by UNESCO and ICOMOS as comparative examples for both the regional and national levels through charters, conventions and recommendations. The fourth section is about other issues that impact Saudi heritage, such as development plans and oil revolution. The fifth section is about a summary and immediate inferences that chapter included.

Chapter Four: Organizational Structures

This chapter discusses the organizational structures in Saudi Arabia that are directly involved in heritage development. The first section examines organizational structure between 1972 and 2015. The second section examines the placement of heritage, especially under the Ministry of Education (MOE) and Saudi Commission for Tourism and National Heritage (SCTNH). Within this section, the chapter highlights heritage within the tourism framework and Saudi development. The third section discusses the main players who are involved in heritage development, such as Ministry of Municipal and Rural Affairs (MOMRA), MOE, Ministry of Culture and Information (MOCI) and SCTNH. The fourth section provided lessons learned from relevant experiences,

such as historic Cairo in Egypt and Petra in Jordan. Finally, a summary and immediate inferences are provided.

Chapter Five: Implementations

This chapter addresses the implementation steps at the local level as a result of the laws and organizations. The first section compares protection and action, especially through discussing the seven main criteria that are implemented in heritage sites. The second highlights the limitations and the impacts of these criteria through investigation of the integration between criteria, distribution of weights, terminologies used and other additional limitations. The third section discusses the implementations in the Barzan district as a case study and how these criteria affect the urban heritage, especially by excluding some cultural heritage values. A summary and immediate inferences conclude this chapter.

Chapter Six: Epilogue

The final chapter highlights the results and conclusions that are discussed in the research chapters, and consists of three main parts. Part one examines the contribution of laws, policies and regulations to the development of cultural heritage, especially through lessons learned internationally (UNESCO, ICOMOS), or regionally (Jordan, Egypt) or nationally (Saudi Arabia). Part two focuses on lessons learned from organizational structures that are involved directly in heritage development. These lessons are discussed through autonomy, the relationship between the main players, integration and competition approaches, power imbalance, duplicated process and correlation. Finally, part three considers the implementation steps toward heritage values at the local level, especially within the tourism context, such as sharing cultural

heritage site resources, heritage site management and user management. Tourism management in the urban cultural heritage sites includes information and interpretation, managing urban use, traffic and transportation management, pedestrians and leisure and, finally, the place enhancement.

1.9 Background

A very brief introduction about area, location and population of Saudi Arabia will be provided to illustrate the importance of Ha'il province as a case study of this research at local level. Economy, agriculture and tourism are key players to manage heritage at both local and national levels in Saudi Arabia as will be explained more in chapter 3, 4 and 5.

1.9.1 Area, location and population of the Kingdom of Saudi Arabia

The Kingdom of Saudi Arabia lies at the furthest part of south-western Asia. It is bordered to the west by the Red Sea, to the east by the Arabian Gulf, United Arab Emirates and Qatar, to the north by Kuwait, Iraq and Jordan, and to the south by Yemen and Oman. Saudi Arabia occupies about four-fifths of the Arabian Peninsula, with a total area of around two million square kilometres (Figure 1.6).

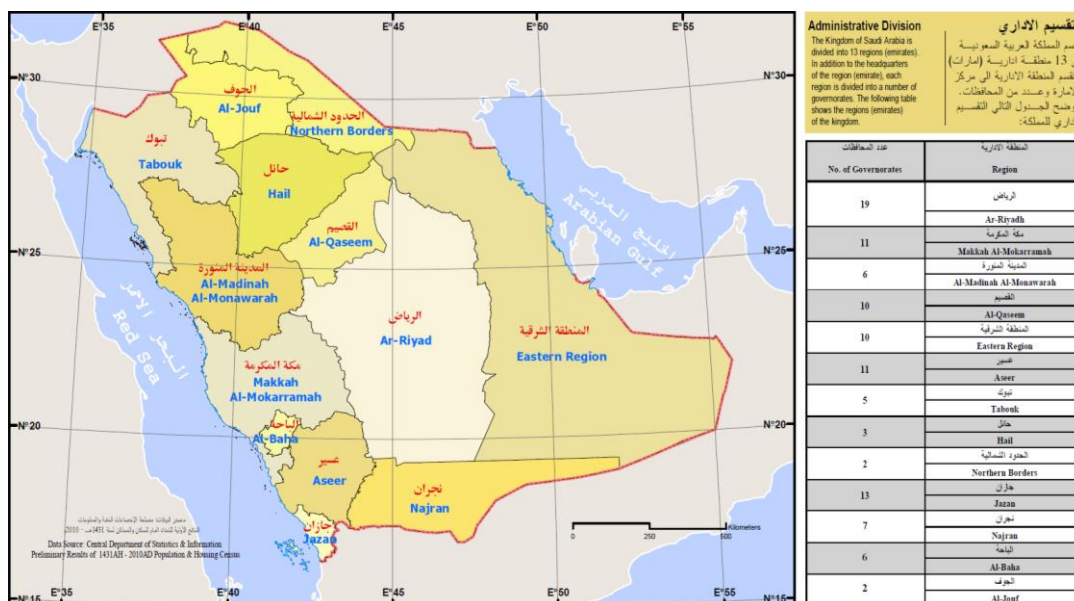


Figure 1. 6: General location of Saudi Arabia and regions of the kingdom (Population and Housing Atlas, Ministry of Economy and Planning, Central Department of Statistics and Information, 2010)

Today, Saudi Arabia contains thirteen provinces, and each province has its own unique culture, architecture and geography that shape the national culture. This diversity provides enormous cultural resources for the national heritage, which is mainly based on the identity of the different provinces, towns and villages which was shaped by factors such as building materials, agriculture and people's lifestyle. From north to south and from east to west, there are significant cultural resources, which are clear in the architectural heritage (see Figure 1.1).

The largest region in Saudi Arabia is the Eastern Region (covering about 32% of the territory), followed by Riyadh (18%). Other regions make up less than 8% of the territory (Population and Housing Atlas, 2008). The population is concentrated in the Makkah region, followed by Riyadh and then the Eastern Region (26%, 25%, 15%, respectively). Other regions comprise less than 7% of the population (Appendix 1.C, 1.D and 1.E).

1.9.2 Economy and revenue

The current economic situation of Saudi Arabia is dependent on the oil revenue as its main income (Table 1.2). Today, the priority for the government is diversification of income sources.

Table 1. 2: The oil revenues in Saudi Arabia (Ministry of Finance, Saudi Arabian Monetary Agency, Annual Report No. 48, 2013)

Oil revenues (Million S.R)	
2011	1,034,360
2012	1,140,340,
The proportion of oil revenues from total revenues (%)	
2011	92,5
2012	92
The proportion of other revenues from total revenues (%)	
2011	7,5
2012	8

The amount of revenue from oil has clearly decreased in recent years. Between 2011 and 2012, the decrease was by 0.5%, which in financial terms is about fourteen billion SR (Ministry of Finance, 2013). Other revenues have increased; one of them is tourism (Appendix 1.F and 1.G).

1.9.3 Agriculture

Agriculture is another source of income, which is produced mainly in four regions¹⁴ Riyadh, Qaseem, Ha'il and Al-Jouf (Ministry of Agriculture, 2010). The main product

¹⁴ The regions of Riyadh, Al- Qassem, Ha'il and Al-Jouf are located in central Saudi Arabia (Appendix 1.A)

is wheat (Appendix 1.H). Wheat production decreased dramatically between 2006 and 2008 (Appendix 1.I). One of the main reasons for this decrease is that the government stopped supporting wheat farmers to save water. This will have further effect on wheat farms, lands and economy, and the four above-mentioned regions will face problems after government support is stopped.

Riyadh, the capital region, has diverse income sources, such as business and a wide range of trading activities. The Qaseem region has started to create other sources of income, such as industry, to support the capital especially in logistics fields and services. It also produces dates and has other business resulting from its geographical location especially in supporting the capita. Al-jouf has a unique agricultural product: olives. This region borders with Jordan, which supports exportation of the olive products. The region of Ha'il will be affected most by the change of agricultural policy because of its reliance on wheat production. Ha'il, however, has a great opportunity to increase other sources of revenue, especially from cultural tourism, due to its history and richness in urban cultural heritage products.

1.9.4 Tourism

By focusing on the three regions, Ha'il, Qaseem and Al-jouf, and looking at the number of visitors and the total amount of tourist spending (Appendix 1.J), it is apparent that Ha'il has the largest number of visitors (Appendix 1.K) and the highest amount of tourist spending (SCTA, 2011). Ha'il's opportunity as the leading tourism destination could benefit further from active encouragement and support in developing tourism products, such as cultural and urban heritage.

People's acceptance of tourism has grown; there are seventy six private museums out of ninety-four in total (Appendix 1.L). In Ha'il, there are eight private museums (SCTA, 2011). This data shows that many people believe in and enjoy antiquities, heritage, history and culture, which means that the likelihood of community support and acceptance of tourism is high (Appendix 1.M). This gives a great indication of the current situation; the regions must be supported in becoming a source of cultural tourism.

This research does not argue the importance of cultural tourism over the importance of managing cultural heritage through correct implementations. Indeed, UNESCO (2013) highlighted that 'understanding the past can be of great help for managing the problems of the present and future' (UNESCO, 2013: 12). One of the most important tangible resources, with significant intangible dimensions, is the architectural and urban heritage. However, each case must be considered individually to understand the main factors and sub-factors that affect urban heritage within cultural tourism. Through comparing some types of heritage with others, many issues related to the significance of the old context, and its relationship with the new context, such as the fast changing cultural context and the increasingly globalized community, become clear (Figure 1.7 and 1.8).



Figure 1. 7: The result of heritage management if viewed solely as a question of custodianship and guardianship (UNESCO, 2013: 14)

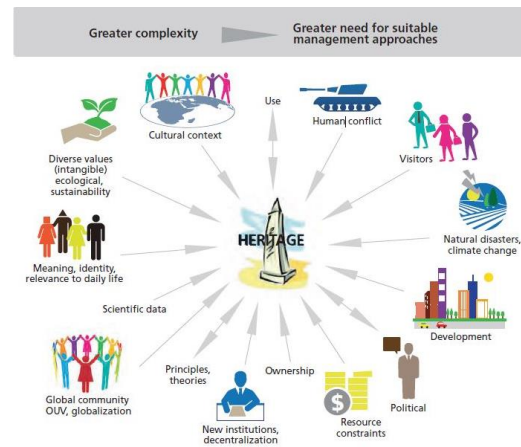


Figure 1. 8: Examples of old and new issues in heritage management (UNESCO, 2013: 15)

The relationships between architectural heritage, tourist attractions and the visual and physical connection between heritage sites play a major role in increasing the significance of architectural heritage buildings, as well as exploration of the values of cultural heritage sites, especially through cultural tourism.

1.10 Evolution of Saudi Settlement

Saudi settlement has been shaped through different periods. Most researchers (such as Al-Hathloul, 1993, and others) categorized Saudi development into four periods¹⁵. However, there is a new important period affecting management of recent heritage in Saudi Arabia, which started in 2000 when the Saudi government established the Saudi Commission for Tourism (SCT). The last two periods, the Arabian American Oil Company (ARAMCO) in the 1930s and the SCT in 2000 (Appendix 1.N), are the main

¹⁵ a) The pre-national unification, before 1900, b) The unification period, between 1900 and 1940, c) The oil discovery and establishment of ARAMCO, between 1940 and 1970, d) The oil boom and development, after 1970.

periods in terms of the management of more recent heritage due to their impacts on heritage; both tangible and intangible, societies and policies.

1.11 The Theme of Cultural Heritage Studies at the National and Local Levels

The cultural heritage studies at national and local levels in Saudi Arabia were varied based on the nature of the research and the researcher's background. Al-Hathloul (1981), for example, was one of the earliest researchers who focused on the physical environment and how the written and unwritten rules could change the city, especially in Muslim countries. He highlighted continuity as a result of the process; in other words, continuities through following other people is a process of continuity or change the society. However, in terms of cultural heritage, the rules need to be transformed into applicable laws and regulations by organizations who can implement them at both the national and local levels, which this study did not address it.

Rifai's study (1990), on the other hand, was an effort from a historical perspective, documenting an overview of Saudi historical, geographical, archaeological, architectural and natural sites. This study focused on the physical without including intangible heritage as a main component of heritage context.

Alzulfah (1994) presented a short glimpse of the vernacular architecture of the Aseer region. Through highlighting some pictures and documents about the region, which is kind of documentation effort for physical environment especially architecture. Alnoisr (1998) examined the environment and architectural elements from an architectural perspective, focusing on the impact of climate, customs, traditions and social factors on the buildings' shapes and styles. The study gave a detailed explanation of the traditional architecture and building materials only in the Najed region. However, the

study focused on architectural heritage in Najed without focusing on architectural heritage values, especially in regards to intangible heritage. Al Rasheed, M (2002) identified some issues through focusing on specific periods¹⁶ from a historical/political perspective.

Haron's study (2002), as an example of heritage studies in Saudi Arabia, focused on architectural heritage in Saudi Arabia, the styles of traditional architecture and the types of buildings. Haron's study focused on architectural heritage from an architectural perspective, containing architectural images and structural elements from the Two Holy Mosques in Makkah and Al-Madinah and some pictures of traditional houses and decorations.

The most relevant study concerning Ha'il's architecture, the case study for this research, is that of the Architecture House in Ha'il province '*Amarat Al Manzil bi Mantiqat Ha'il*' by Al-Hawas (2002). This study focused on Ha'il architecture and its architectural elements through analysis only of some of Ha'il's houses and building materials. Al-Hawas suggested that raising public awareness of the importance of the remaining buildings as an important episode of the Islamic architecture. His suggestion made it clear that public awareness is important to understanding the value of Ha'il's architecture. In other words, this study could be an evidence to confirm the lack of understanding the values of architectural heritage, especially from the public. Al-Hawas suggested studying and preserving what is left of this endangered architectural treasure. He also suggested the public be involved by enabling people to build and develop architectural heritage buildings. However, intangible heritage as another part

¹⁶ For example, in the society and politics chapter, the focus was on the periods between 1744-1818 and 1824-1891, the emerging state 1902-1932, control and loyalty 1932-1953, the politics of dissent 1953-1973, until the gulf war and its aftermath 1990-2000.

of heritage is missing here; both tangible and intangible heritage are important resources of heritage values. Policies and organizational structures as main tools to manage cultural heritage at both national and local levels were outside the scope of this research.

Al-Naim (2006) focused on the house's environment. He suggested that the cultural essence still exists in people's minds, even if they do not show it or practice it regularly. This study confirms two facts; first is the value and power of collective memory, second is the importance of managing heritage values. In spite of being in people's minds; without practicing, indeed, it will impact heritage to disappear. However, this study did not consider the regulations and government bodies who manage cultural heritage values. Additionally, the collective memory in cultural heritage is a key player and could be confirmation of hidden values when involvement and discovery are encouraged. The collective memory could play an important role, not only in gathering tangible and intangible heritage but also interpreting the cultural heritage values. In that sense, the present research tries to cover and gather these issues.

Alomair (2007) highlighted the civil, religions and defence architecture styles, as well as the knowledge of building styles, process and stages. This knowledge focused on architectural elements, names, building materials and the ways of preparation and use. Architecture and facilities, building elements and decoration, builders' tasks and jobs and architecture tools and accessories are considered in the Najed region from an archaeological viewpoint. However, this study focused on Najed without considering of cultural heritage values within its context locally and nationally, in addition, without including laws and organizational structures who manage the urban cultural heritage development.

Determann (2010) travelled around Saudi Arabia, specifically to Riyadh, Al-Qaseem, Jeddah, Asir and the Eastern Region in 2009 and 2010, taking pictures and interviewing people. He noted that ‘many buildings were not deliberately destroyed but abandoned and subsequently deteriorated and collapsed. Many of their ruins remained, while little effort was undertaken to preserve them’ (Determann, 2010: 18). His journey confirmed two important tissues. First, the situation confirmed a lack of understanding of the values of cultural heritage at both national and local levels, by both communities and government bodies. Second, Determann also confirmed that little efforts were being made to preserve what remained of heritage sites. Recently, Baqader (2016) focused on historic Jeddah as a case study in terms of conservation policies, especially those which focus on architectural heritage buildings without focusing on other cultural heritage values within its context.

Some studies discussed heritage as part of the research such as Al-Rashid (1980), Al-Muaikel (1994), King (1998), Asfour (2009), and other studies done through organizations such as SCTNH, MOMRA and the MOE. However, more studies concerning cultural heritage, both tangible and intangible, and tourism are needed, especially in terms of the impacts of laws, organizational structures and implementation stages. The studies must also consider the challenges to making cultural heritage acceptable as a valuable cultural resource in Saudi Arabia at both the national and local levels, hence the importance of this research.

Chapter 2: Tangible, Intangible and Perception of the Past ‘Memory’

2.1	Introduction.....	47
2.2	Cultural Heritage within Historical Dimensions.....	50
2.2.1	Islamic Architecture and Societies	54
2.3	Heritage Definitions	59
2.3.1	Heritage Concept	64
2.3.2	Transporting Heritage	65
2.4	Intangible Cultural Heritage Definition.....	67
2.4.1	UNESCO’s Action towards Intangible Heritage	67
2.5	The Relationship between Tangible and Intangible	72
2.6	Perception of the Past ‘Memory’	75
2.6.1	Place of The Past.....	78
2.6.2	Old and New Look.....	79
2.6.3	The Conflict of Views and Values.....	80
2.6.4	Knowledge of the Past	81
2.6.5	The Consciousness.....	82
2.6.6	Memory and Identity	83
2.6.7	Customs and Traditions	86
2.6.8	Narrative Power	87

2.6.9	Memory Transformation.....	89
2.7	Summary	92

2.1 Introduction

Understanding the values of cultural heritage, both tangible and intangible, is a crucial issue that needs to be addressed at national and local levels in Saudi Arabia. Tangible and intangible are two sides of one coin. The relationship between tangible and intangible needs to be gathered, especially by the time when create a memory in order to understand the full picture of heritage within its context. In other words, the memory is the metal structure that frames the shape of the coin. The three main components that shape heritage – the tangible, the intangible and memory – are crucial in reducing the gap between achieving an understanding of the values of cultural heritage, and their management as driven by laws and organizational structures. In addition, each side needs to be allocated to its proper position; this location is mainly a result of heritage management. Such a case study, where it can be applied anywhere at local levels, to examine the understanding of the values of cultural heritage, is an essential step to confirm how the relationships and tools can be effective.

The reason behind discussing tangible and intangible along with memory is to understand the link between these better, and how these shape cultural heritage values in the Saudi context as an example of the situation facing the GCC countries, as well as many other Arab and Muslim societies. Lack of understanding of this relationship impacts them all. The definition of cultural heritage and the specific measures present within the law to safeguard heritage reflects the level of awareness and understanding extant within a community. The law leads and shapes development and preservation actions toward heritage sites. Focusing on physical materials in Saudi experience dominated the intangible and the collective memory, which impacted other values and contexts. Any limitation in heritage definition and drawback in the law will impact not

just the enforcers of this law at national and local levels but also the implementation processes at the heritage sites.

By reducing the limitation of the contents of the law, especially by understanding the relationship between tangible, intangible and memory towards heritage values, will lead reducing conflicts between the enforcers - particularly at local level.

The main gap arises from not appropriately enshrining tangible and intangible values and understanding of collective memory within heritage definitions and in the laws, policies and regulations, which are enforced via organizational structures and through implementation process at heritage sites.

Looking for the values is a key approach towards understanding the past and the present. Carr (1961) highlighted the importance of these values by stating that:

‘When we seek to know the facts, the questions which we ask, and therefore the answers which we obtain, are prompted by our system of values. Our picture, of the facts of our environment, is moulded by our values... Values enter into the facts and are an essential part of them. Our values are an essential part of our equipment as human beings’ (Carr, 1961: 132).

Following extensive research on traditionally built environments, especially in Oman – a Muslim country and a GCC member state, which is relevant to the Saudi Arabian context of this research, Bandyopadhyay acknowledged the problematic aspects of synthesis and interpretation in cultural heritage, underlining that:

‘... The key reason for the study of the built environment is to pursue and develop historical knowledge ... and to theorise on the relationship between

people, their society, and their material culture and that analysis and speculative interpretation is a key to unlocking that knowledge ... for a contextual interpretation as an important means of historical investigation into meaning and knowledge production. Context can indeed be of temporal, spatial, environmental, physical, social, cultural, political, behavioural, disciplinary or textual nature – with their differing, often overlapping, scales of operation ...’ (Bandyopadhyay, 2011: 16).

Within these complexities and problems, Bandyopadhyay highlighted an approach to addressing cultural heritage when he concluded that:

‘... [n]ow a holistic picture can only be painted when the colours are drawn from a palette of all possible related disciplines. There often seems to be a distinct reluctance to do this, especially when the drawing of experiences from such “unscientific” disciplines as mythology and folklore become necessary. This also calls for radically different and much more complex methodology than the “scientific” approach would normally warrant’ (Bandyopadhyay, 1998: 387).

Cultural heritage as a holistic picture is a result of painting the values of both the tangible and intangible, using the real context of cultural heritage as the palette. The main role of values in the construction of history seems linked with the idea that different individuals might write history in different ways (Collingwood, 1961). This leads to the idea that each reader would also take different meanings from the history they read; moreover, their values would also shape both questions and answers. There might be one past, yet there could well be many histories (Jenkins, 1991); therefore, a

critical individual should be encouraged to ask questions in much the same way as Geyl invites his readers to evaluate his perspective of history. Heritage should be deeply questioned and evaluated by those encountering it, rather than being simply accepted as a valid account (Geyl, 1955).

Moreover, cultural heritage, both tangible and intangible, is affected by memory. However, it is important to understand to what extent laws, organizational structures and implementations, as management tools, have impacted memory in terms of understanding the values of cultural heritage within the urban cultural heritage sites.

2.2 Cultural Heritage within Historical Dimensions

The Holy Qura’an said in chapter (49), Verse (13), *sūrat al-ḥujurāt* (The Dwellings) ‘O mankind! We have created you from a male and a female; and made you into nations and tribes that you may know each other’. Knowing and recognizing each other comes from the diversity of nations and tribes, especially with regard to Islamic societies. The nations and tribes are recognized through the diversity of knowledge in both their and others cultures. Presenting oneself to oneself cannot create a cultural communication, it might cause increase in the gap between communities. Although, understanding one’s own culture is the starting point to understand other cultures as well as the beginning of communication. ‘No man can know where he is going unless he knows exactly where he has been and exactly how he arrived at his present place’ (Maya Angelou¹⁷). Communication between people can be a tool for knowing each other, especially through cultural values. The diversity in cultures is one of the most

¹⁷ Maya Angelou (b. 1928), U.S. author. Quoted in *New York Times* (April 16, 1972)

significant scales to understand your own culture with its value. In order to know others you have to have your understanding of your culture, otherwise you will not be able to understand the culture of the others correctly. Building bridges and communications between people within their own culture, not just to know their culture properly but also to understand its values, is essential step towards understanding the values of cultural heritage within its wider context.

By returning to Angelou's quotation mentioned above, one key word that should be taken into account and analysed is the word 'exactly'. This word seems to refer to history, but it is crucial to understand which history.

It has been suggested that 'in its eternal essence, history is the story of the human mind and its ideals, in so far as they express themselves in theories and in works of art, in practical and moral actions' (Croce 1933: 230). 'Contemporary thoughts of the past' is the key idea of all history, as Croce believed (ibid). This thought could be a result and cause of the past at the same time, not just for the writers, but also for the readers and audiences. Beard (1934) suggested that:

‘...it is history as thought, not as actuality, record, or specific knowledge, that is really meant when the term history is used... it is thought about past actuality, instructed and delimited by history as record and knowledge... authenticated by criticism and ordered with the help of the scientific method. This is the final, positive, inescapable definition. It contains all the exactness that is possible and all the bewildering problems inherent in the nature of thought and the relation of the thinker to the thing being thought about’ (Beard, 1934:219).

If one wrote about history, it wouldn't necessarily reflect what happened exactly as a matter of fact, but may be a vision of the past shaped by varying circumstances. It is important to examine what is displayed as history while perceiving that distinctive individuals would likely respond to inquiries in numerous ways, in order to answer fundamental questions such as 'what history is, what it is about, how it proceeds, and what it is for' (Collingwood, 1961: 7). History is a biased and framed version of the past which the historian chooses to write about, and is not necessarily what actually happened.

Another approach used by the readers of history is to assess and scrutinize the presented material. Geyl (1955), at the beginning of 'Use and Abuse of History', presents his opinion and leaves the challenge to the audience when he writes that 'In what follows I write not as a philosopher but as a historian... I shall not feel compelled to analyse all my assumptions... I shall argue from my own experience and look at problems as they have presented themselves to me...' (Geyl, 1955: 1). As a result, it seems that interpretation is where the understanding of history truly comes from. However, this interpretation could itself be written differently. Writing from the perspective of history and philosophy, Collingwood suggested that in order to answer fundamental questions, such as 'what history is, what it is about, how it proceeds, and what it is for', it is necessary to scrutinise what is presented as history. Recognising that different people would likely answer the same questions in different ways (Collingwood, 1961: 7). Carr suggested that '... our values are an essential part of our equipment as human beings...' (Carr 1961: 132), the main role of values in the construction of history seems to be linked with the idea that different individuals might each write different versions of the same events (Collingwood, 1961). This leads to

the idea that each person would take separate meanings from the history they read. There might be one past, yet many histories (Jenkins 1991), and therefore critical individuals should be encouraged to ask questions in much the same way as Geyl (1955) invites his readers to evaluate his perspective of history. History should be deeply questioned and evaluated by those encountering it, rather than simply being accepted as a valid account (Geyl, 1955). Understanding how this interpretive notion of the reading of history works in KSA, nationally and locally, through the education system could be one approach towards addressing the gap in understanding the value of architectural heritage. In order to do that, it is necessary to look at Saudi cultural heritage in relation to the history of Islam.

However, not all historical archives, texts or records are clear, and the popular understanding of history as representing the facts of the past remains largely unquestioned, especially by local communities. This is particularly critical considering that numerous individuals are first acquainted with history through school. The nations incorporate history inside their educational modules at different stages, with normal exercises, for example: learning about key dates, individuals and occasions using selected history books. Thus, teaching history in the school curriculum may not instil a questioning or evaluative approach to the material. Carr (1961) address the paradox that ‘the belief in a hard core of historical facts existing objectively and independently of the interpretation of the historian is a preposterous fallacy, but one that is very hard to eradicate’ (Carr, 1961: 16). Rather than the relentless focus on ‘historical facts’, we should instead view all history as contemporary, as a ‘view of the past through the eyes of the present’, grasping rather than ignoring the evaluative judgments that necessarily shape history (Carr, 1961: 21).

2.2.1 Islamic Architecture and Societies

Islamic architecture, as an important part of Muslim history, is one of the most relevant topics that should be addressed in order to understand the links between kinds of cultural heritages within Muslim communities. As a part of history, the function of Islamic architecture could be a main tool in the interpretation of the heritage within Muslims communities. There is a huge debate around the meaning of Islamic architecture from different perspectives and levels; some look at it from the geographical and historical boundaries of Islamic countries. Other scholars look at Islamic architecture from functional perspectives such as Hillenbrand in ‘Islamic Architecture: Form, Function and Meaning’, where he builds his discussion based on the type of building, such as mosque, minaret, madrasa and palace.

Said (1977) suggested that ‘there is no doubt that imaginative geography and history help the mind to intensify its own sense of itself by dramatizing the distance and difference between what is close to it and what is far away’ (Said, 1977:55-6). The limitation of understanding the values seems to be a kind of distance creation shaped by people’s knowledge and experience. This could be a cause of the gap in understanding the values of cultural heritage, not just between societies at the national level, but also locally. By decreasing this distance through interpretation cultural heritage and particularly architectural heritage, as national and local identity, could be instruments through which to express cultural values correctly. In addition, re-link and shape the relationship between architectural heritage and societies, especially where this link is still missing to certain point.

As highlighted above, the Qur'an mentioned nations and tribes as a source of diversity and unity. 'Diversity in unity' or 'unity in diversity'; in other words, presence of the 'national in local' or 'local in the national', especially in Islamic art: this idiom was employed mainly for books discussing social issues. Shalem said that 'To the best of my knowledge, this idiom first appeared in the context of Islamic studies in 1955, in Grunebaum's *Unity and Variety in Muslim Civilization*.'

The reference point as a valuable place is one of the physical sources of unity which linked and shaped Muslim societies around the world. A significant moment in Islamic society occurred when Muslims changed the prayer direction towards Makkah. 'This change of direction during prayer has a deeper significance than might at first sight appear. It was really the beginning of the National Life of Islam: it established the Ka'bah at Makkah as a religious centre for all the Muslim people, just as from time immemorial it had been a place of pilgrimage for all the tribes of Arabia. Of similar importance was the incorporation of the ancient Arab custom of pilgrimage to Mecca into the circle of the religious ordinances of Islam, a duty that was to be performed by every Muslim at least once in his lifetime.' (Arnold, 1913: 22).

In Islamic societies the planning and design is not completely an individual's decision rather a social norm and requirement. Islamic law contains terms of social goods or '*Masalih*' and social evils or '*Mafasid*'. 'Design for privacy, whether in the courtyards of houses or in picnic grounds and campgrounds, protects the family structure, for example, while indirectly protecting property and religion' (Kuban, 1983: 35). The Islamic law, directly and indirectly, impacts not just the planning and design, but also the behaviour of people towards both their buildings and their activities, whether

practiced indoors or outdoors. As the prophet Mohammad (peace be upon him) recommend when he advised the neighbour in more than one place¹⁸. The concept of the right and participation within societies’ life whether individuals or groups is highly included in Muslim community, especially in the built environment, that lead to understand the Islamic architecture.

Nasser Rabbat suggested that ‘Islamic architecture is of course the architecture of those cultures, regions, or societies that have directly or via some intermediary processes accepted Islam as an integral component of their epistemological and socio-cultural makeup’ (Rabbat, 2012: 15). This definition seems to be linked with culture and community and takes into consideration the diversity of not just the culture, but also the regions and societies. This could give communities their identity while respecting their diversity. In light of the practicing of the culture within diverse communities, and the junction between the right to practice and the requirements of identity and preservation, the spatial meaning within built environments plays an important role in understanding the values of architectural heritage.

The meaning of the space is the key feature that could lead to deeper understanding of the values of cultural heritage after interpreting it correctly (more discussion about space will be provided in the next paragraph). Why do we need to interpret heritage? One reason is that through the interpretation we will be able to understand: a) the

¹⁸ The Prophet, (Peace and blessings be upon him) said: "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evil" (*Sahih Bukhari*). The Messenger of Allah, (Peace and blessings be upon him), said: ‘Jibril kept recommending me to treat my neighbour well until I thought that he would tell me to make him one of my heirs’ (Bukhari: 6014). The messenger of Allah, (Peace and blessings be upon him), said: "No-one should prevent his neighbour from fixing a wooden peg in his wall." Abu Huraira said (to his companions), "Why do I find you averse to it? By Allah, I certainly will narrate it to you" (*Sahih Bukhari*). Just to mention a few.

values of cultural heritage, b) where these values come from, c) the values of the spaces, not just architectural heritage buildings themselves, but rather the urban heritage, including both tangible and intangible forms. Interpretation could be a tool for presenting that heritage publicly and grasping people’s attention in order to start the communications between heritage sites and communities, and even restore the link, especially in the areas where heritage sites are unlinked and misunderstood.

Grabe (1995) highlighted that ‘Interior space could identify the cultural meaning through Islamic architecture’ (Grabe, 1995: 12). It is clear now that one way to understand the values of architectural heritage could be to explore the meaning of interior spaces. As a result of the individual culture, which is part of the whole community culture, the meaning of the interior space is unique and one source of the value. The values of architectural heritage come from its spaces. Similarly, understanding the purpose of the space can be a tool to appraise the value of it, or how it could be interpreted correctly and deeply. There is no doubt, when talking about spaces, about how memory is important. ‘Today if we look for specific forms to identify our culture, we have to remember that all the traditional forms created in the Muslim countries became Muslim because they were reinterpretations of past experience’ (Kuban, 1983: 23). On the other hand, ‘The social values of places are not always clearly recognised by those who share them, and may only be articulated when the future of a place is threatened. They may relate to an activity that is associated with the place, rather than with its physical fabric. The social value of a place may indeed have no direct relationship to any formal historical or aesthetic values that may have been ascribed to it’ (Drury and McPherson, 2008: 32).

This short argument serves as a brief review of and an introduction to the nature of history and its implications for heritage. It is clear to see that history is shaped through interpretation by writers who are driven by specific circumstances such as knowledge, values and situation, and as a result they might write different histories based on their own knowledge and experiences. The community/individual is one of the most important players in the evaluation of history, through interpretation and understanding which is shaped by knowledge, values and experiences in terms of selecting and shaping the past. In the end, history is an interpretation of the past in the present that is constantly linked with contemporary perspectives towards confirming the facts of the past.

By understanding that all history is a contemporary interpretation of the past, shaped by the values of each writer or reader that engages with it, history can also be understood as an evolving social construction that serves a purpose for those who seek to understand more about the past. This lays a foundation from which to explore the complex nature of heritage and its contested relationship with history.

To summarize, the purpose here is not to define Islamic architecture, but rather to understand the value behind this type of culture expression, and also to investigate where these values come from, in order to interpret and present them correctly. Hidden architecture and interior spaces are key to understand the values of architectural heritage (as will be explained later). There need to be interpretive programs and a good interpretive plan under comprehensive heritage management in order, not just to preserve heritage, but also to deliver messages (of value and meaning) simply and easily to the public, especially in areas where the heritage is not adequately researched.

Also, it is critical to investigate the hidden knowledge behind spaces that belongs to the users and re-implement it for present and future functions.

2.3 Heritage Definitions

The term ‘heritage’ seems to be clearly understood, but when put into wider context, can be more difficult to define. ‘Heritage is a word more widely used than understood ... It is often simplistically and singularly applied, and pluralised more commonly in rhetoric than reality’ (Ashworth, Graham and Tunbridge, 2007: 236). The Oxford English Dictionary defines heritage as ‘property that is or may be inherited’, ‘valued things that have been passed down from previous generations’ and ‘a special or individual possession’ (OED.com, 2017). The three adjectives in this definition are ‘inherited’, ‘valued’ and ‘passed’, which illustrate how widely variable heritage is. In terms of ‘valued’ as one of the key words, it is crucial to understand the meaning of the ‘value’ for both present and future generations in light of the past, in addition to measuring and managing it properly for all users.

In 1983, the National Heritage Conference defined heritage as ‘That which a past generation has preserved and handed on to the present and which a significant group of population wishes to hand on to the future’ (Hewison, 1989: 6). To hand it on to the future, indeed, requires not just preservation but also full understanding of its values. For that to happen, the interpretation must not only reflect the significant group of population who wish to hand it on, but also put it into context and link it with the whole community as a part of their identity, as well as the national identity.

Heritage has been seen as an urban product, an assemblage of selected resources bound together by interpretation (Ashworth and Voodg, 1990). Tunbridge and Ashworth, (1996: 1-2) shaped five aspects of the expanded meaning of heritage:

1. A synonym for any relict or physical survival of the past.
2. The idea of individual and collective memories in terms of non-physical aspects of the past when viewed from the present.
3. All accumulated cultural and artistic productivity.
4. The natural environment.
5. A major commercial activity such as the heritage industry.

As can be seen, there are two views on heritage: one that regards it as primarily comprised of physical attractions (museums, landmarks, historic structures, culture), and the other that sees heritage tourism as a valuable experience as well as an activity with educational purposes. But one view cannot work without the other. For example, cultural heritage, both tangible and intangible, contains values; these values, without experience and practice through real activities and based on correct and deep interpretation, will not keep it alive and available. In other words, it is crucial to consider all heritage values during any development or tourism plans.

Heritage can be considered as anything that someone wishes to conserve or to collect, and to pass on to future generations (Hewison, 1987). However, it is crucial to understand the value of it for the individual and public through their memory, and also to understand how to present it as true heritage: not as a limited inheritance that belongs to some individual, but rather to link it with the larger context. Preservation and continuity are the main steps towards shaping heritage concepts.

Herbert (1995) suggested that ‘Heritage is not about the past. Rather, it is a reflection of what exists at present’ (Herbert, 1995: 87). Heritage, indeed, is part of the past, which exists in the present and should be passed on to the future. But, the issue here is related to the way and the reason of this reflection. The reflection of what exists today has a link with what happened in the past through the collective memory, this memory passed on from generation to generation. This move has transferred the original value by adding new values which are based on the present generation’s requirements. This makes heritage a concept that keeps evolving and changing in addition to reflection of the community. For example, protecting surviving heritage sites from terrorists could give these sites extra values for both present and future generations due to the issues of the present.

On one hand, ‘Heritage is taken to include everything that people want to save, from clear air to Morris dancing, including material culture and nature’ (Howard, 2003: 1). On the other, ‘Not everything is heritage, but anything could become heritage’ (ibid, 7). Moreover, ‘Heritage is a process rather than a product’ (ibid, 12); What makes anything heritage is what establishes its value, ‘To understand the heritage value of any particular item we need to grasp where all the stakeholders are ‘coming from’ and what values they bring to it’ (Howard, 2003: 12). Adding or discovering the values through stakeholders might add richness to the heritage itself, especially in terms of their background. In other words, stakeholders are part of the heritage process that affects not just the cultural memory where the intangible is paramount, but also for the purposes of the interpretation which shows and highlights these values. The stakeholders could also be a reason behind the importance of the regular development of the interpretation.

‘Interpretation covers the various means of communicating heritage to people. This includes both live interpretations using guides and other human intermediaries, and interpretation using design. Nevertheless, some heritage can speak for itself and one option is always to use no interpretation at all’ (Howard, 2003: 245). However, not all heritage is wanted or can be interpreted from stakeholders.

Today, stakeholders might be presented and participated differently in heritage development through the laws, policies, regulations or organizations. As a result of this transposition in the types of stakeholders, such as organization body or state governor, could be one of the interpretation tools. Not just towards the values of cultural heritage at the present but also the possible new values that might be added for the future.

Howard concluded that ‘There is no doubt that heritage, poorly handled, can lead to a lack of identity, resentment, dispute, rebellion and war’ (Howard, 2003: 296). As evidence of that, interpretation is one of the effective tools used to clarify identity from heritage values. In order to handle it properly, there is a need for comprehensive policies and regulations, not just to preserve heritage, but also to relive heritage within its wider context. ‘*Poorly handled*’ is a reflection of weak interpretation, as well as the lack in laws, policies and regulations that manage heritage within certain organizational structures toward the implementation stage. In addition, Uzzell concluded that ‘Interpretation should be a force for change. It has got to be as powerful as those forces which it has been designed to counter. It will only be a force for change when practice is built upon firm theoretical and research-based foundations’. (Uzzell, 2006: 9).

'If one believes there is a world culture, it is of a form marked by the management of diversity rather than the replication of uniformity' (Alsayyad, 2013: 143), 'Heritage managers are responsible largely for controlling this movement' (Howard, 2003: 186). The way of managing heritage affects heritage itself and people in both present and future generations. In that sense 'Heritage, I want to suggest, is a cultural process that engages with acts of remembering that work to create ways to understand and engage with the present, and the sites themselves are cultural tools that can facilitate, but are not necessarily vital for, this process' (Smith, 2006: 44).

Harvey defines heritage as a verb related to human action and agency and suggests that it is a process concerned with the legitimization of the power of national and other cultural/social identities (Harvey, 2001: 327), though it is not clear whether it is in action or reaction. Bella Dicks (2000) suggested that heritage may be understood as a culturally-defined communicative practice. Smith admits that 'What exactly people 'do' – subjectively and culturally- at heritage sites or with the concept of heritage itself, is as yet an under-theorized issue in the literature.' (Smith, 2006: 45).

In terms of the tangible, historic buildings are not considered heritage unless they are well understood by people, in a way that makes their meanings a part of their societies' existence in a way that helps form their future. Otherwise, historic buildings are just antiquities that are maintained and preserved as pieces of arts, which might make the place more beautiful, but not consequently meaningful (Kamel, 2011: 11). In fact, most of the physical remains that exist today are "antiquities", which are categorized and valued according to their archaeological values; these antiquities have been, usually, preserved and protected from people either partially by keeping them in

museums, whether opened or closed, or completely by concealing them away from people. In both ways, no interaction is allowed between people and historic remains, which, through time, creates a gap between societies and their history, and thus their heritage practices (ibid). The situation in Saudi Arabia is not that different, since they have for a long time become disconnected from, and inaccessible to, the people. Moreover, opening some heritage sites for short times in selected festivals, especially within some tourism activities, only to lock them again afterward, creates merely a temporary heritage link with people, and shapes certain images about the heritage itself and tourism. This type of management causes a gap between heritage and people due to this ‘temporary connection’. Also, this lack of real connection between people and space in heritage sites breeds lack of knowledge about deep values based on intangible heritage which is out of context.

2.3.1 Heritage Concept

Vecco (2010) suggested that the heritage concept has been defined through a threefold lens: typological-thematic, chronological and geographical, and physical. Whatever the extension is, the tangible and the intangible cultural heritage are assumed, and indeed the core of its identity, thus meaning the adoption of multiple ways of looking at the concept of heritage towards cultural heritage values.

The criteria of cultural heritage values have been developed not just for the values themselves but also toward the context; for example, cultural values towards the identity and the interaction with memory in light of understanding the value, become more effective approach and new tools towards interpretation heritage. This development gives essential consideration to recognising intangible cultural heritage,

which was neglected for a long time despite the significance of its hidden values. This acknowledgment of the importance of immateriality and orality could open the doors towards the right interpretation and full understanding of the value of cultural heritage and its application in the correct direction and meaning.

The gap in understanding the values of cultural heritage should be reduced by, for example, educational efforts and employment through private and public sectors. Educational and training implications are key tools toward reducing this gap. Norman (2014) confirmed that ‘There is little incentive for dynamic young people to develop a career in the fields of heritage and museums.’ (Norman, 2014: 132). In fact, this is evidence to confirm that there is a gap in understanding the values of cultural heritage, as a result of the lack of interest in the heritage of the past.

Bouchenaki (2014) argued that the tangible cultural heritage was prepared to protect producers or commissioners, the destiny of the intangible heritage is more closely linked to the former and usually based on oral transmission. Thus, the legal and administrative measures traditionally taken to safeguard material elements of cultural heritage are in most cases inappropriate for protecting a heritage where the most important elements connect with special systems of knowledge and value in a specific social and cultural context.

2.3.2 Transporting Heritage

‘Intangible heritage can be ‘transported’ to other countries without losing authenticity’ (González, 2008), the tourism industry as a field where people practice and share their experiences can cause positive or negative impacts, especially tourist behaviours towards intangible cultural heritage. For instance, González (2008) mentioned that the

source of identity through intangible heritage tourism could be provided independently from local places. González (2008) mentioned this when addressed Japanese flamenco tourism and how it can be practiced in Japan with the same significance as in Spain. In other words, ‘High perception of authenticity can be achieved when the event is staged in a place far away from the original source of cultural tradition.’ (Chhabra, 2003: 702). However, transporting this intangible cultural heritage from original places to others could be a reason behind destroying its authenticity, specifically the intangible culture heritage located in developing countries which need, as a priority, to discover, define, protect and safeguard it before exporting it to other countries through tourism. Indeed, tourists are one of the most important ways to present intangible heritage through activities and experiences, but that might be a risky approach without fully documenting the intangible cultural heritage within its genuine culture by original performance. Accordingly, for some intangible cultural heritage which has been discovered, defined and safeguarded, it is possible to present it widely and post it for the community, while thinking of different ways to market it without risky perceptions. However, the first step towards developing and understanding the intangible cultural heritage should be focused on discovering, defining, and protecting it; otherwise, during this time the intangible cultural heritage will disappear due to wrong performances or lack of understanding its value.

The traditional trade was an approach to communicate, deal and practise with other societies; through this type of relationship there is a kind of society transformation by cultural exportation and importation.

‘The caravan trade was practised into the twentieth century, for example: John Lorimer noted in 1904 that about twenty-two caravans came through Kuwait from Nejd and Jabal Shammar¹⁹, with 500-1000 camels per caravan.’ (Norman, 2014: 134). This took place mainly through the trading itself and various products, specifically when we know that said products possessed intangible value. For instance, when we take the date as a product, there are many kinds of date and each type is stored in different ways. The way that you store it depends on your knowledge; this knowledge is a kind of intangible culture. The suggestion that was taken from the traders, which creates a different methodology to store products that sometimes need to be in a specific place ‘*Makhzan*’ and then presented in a different way. This knowledge has been transformed from other communities and practiced by their own way, which is kind of transporting intangible in light of societies requirements.

2.4 Intangible Cultural Heritage Definition

2.4.1 UNESCO’s Action towards Intangible Heritage

One of the earliest and most comprehensive efforts at the international level towards safeguarding cultural heritage came through UNESCO. UNESCO’s activities focused on the protection of tangible heritage: The Convention for the Protection of Cultural Heritage was created in 1954; Import and Transfer of Ownership of Cultural Property was established in 1970; the Convention Regarding to the Protection of the World Cultural and Natural Heritage began in 1972; the Convention on the Protection of the Underwater Cultural Heritage took place in 2001. The first draft of the Convention for

¹⁹ Jabal Shammar is what known today by Ha’il in north of Saudi Arabia

the Safeguarding of Intangible Cultural Heritage was written in 2001 and approved in October 2003 (Figure 2.1).



Figure 2. 1 The evolution in the definition of Cultural Heritage in the UNESCO

However, the beginning of the direct efforts towards protecting intangible heritage only came in 1982, when UNESCO set up a ‘Committee of Experts on the Safeguarding of Folklore’, then established a special section for ‘Non-Tangible Heritage’, resulting in the Recommendation on the Protection of Traditional Culture and Folklore, adopted in 1989 (UNESCO, 2007). This Recommendation set an important precedent for recognizing ‘traditional culture and folklore’. It also encouraged international collaboration and considered measures to be taken for its efforts such as identification, preservation, dissemination and protection (Bouchenaki, 2014).

The Living Human Treasures system (1993) and the Proclamation of Masterpieces of Oral and Intangible Heritage of Humanity (1998) were two main programmes that highlighted the increasing significance of intangible heritage within UNESCO²⁰.

In 2000, similar to the 1972 Convention Concerning the Protection of World Cultural and Natural Heritage, UNESCO began preparing a new international convention for the safeguarding of intangible heritage²¹. Bouchenaki (2014) highlighted that this initiative confirms the need to protect intangible heritage, not only by operational activities but also through normative instruments, a move increasingly recognized by member states.

The Istanbul Declaration²² highlights that ‘an all-encompassing approach to cultural heritage should prevail, taking into account the dynamic link between the tangible and intangible heritage and their close interaction’ (UNESCO, 2003) This Declaration is an important statement towards confirming the significance of intangible values through their relationship with the tangible.

According to UNESCO (2014), intangible cultural heritage means ‘the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognise as part of their cultural heritage.’ (UNESCO, 2014:

²⁰ Nineteen forms of cultural spaces or expression were proclaimed as ‘Masterpieces of Oral and Intangible Heritage’ by UNESCO's Director- General in May 2001. This proclamation provides a useful indication of the type of intangible heritage that different member states wish to safeguard. (UNESCO, 2003)

²¹ The draft of this new Convention was submitted to the 32nd session of the General Conference then adopted by the majority in October 2003 (UNESCO, 2003).

²² The Istanbul Declaration was organized by UNESCO in Istanbul in September 2002.

5). The domains of intangible cultural heritage, also according to UNESCO (2014), are the following:

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage
- Performing arts
- Social practices, rituals and festive events
- Traditional craftsmanship

These classifications of the intangible; such as practices, representations, expressions, knowledge, skills and instruments, and these domains; such as oral traditions, performing arts, social practices and traditional craftsmanship in the intangible meaning, illustrate more attention towards the importance of the contexts of cultural heritage that integrate with other components in multiple forms to create different values. Failure to understand certain heritage components indeed affects the whole cultural heritage value.

From the above, it is clear that UNESCO has made significant efforts since 1954 towards cultural heritage development. However, the protection of intangible cultural heritage remained for a long time without consideration; only in 1973 was it proposed that ‘a protocol be added to universal copyright convention in order to protect folklore.’ (UNESCO, 2007: 107), even if it was not successful. But, as Bouchenaki described, ‘It helped to raise awareness of the need to recognise and include intangible aspects within the area of cultural heritage.’ Bouchenaki (2014: 1).

The Convention of the Safeguarding Intangible Cultural Heritage is an international framework which gives comprehensive outlines about the protection of intangible

cultural heritage. However, dealing with communities requires specific tools and approaches, as circumstances differ from one community to another. These specific requirements come from indigenous peoples themselves, and their cultural who/when/where/how values can practice naturally and properly. The efforts towards safeguarding cultural heritage should take on board the indigenous peoples, the main players, in order to achieve these safeguarding objectives successfully and to reduce the gap in understanding the value of cultural heritage properly.

The complexity of intangible cultural heritage derives from its ephemeral nature. 'Intangible cultural heritage exists without physical references, and this makes it even more difficult to identify.' (Alzahrani, 2013: 10).

The issue here is related to understanding the intangible cultural heritage, especially in light of its components, elements and other facts that affect the intangible thus the cultural heritage context. Understanding intangible cultural heritage requires taking into account its context; this context is linked with the tangible, as well as the community's lifestyle and their requirements in specific periods under specific conditions. It is noteworthy, in terms of architectural heritage, that most community cultures were presented through built environments, which means that architectural heritage is a result of this culture, as mentioned in more than one place (Mahgoub, 2007: 165). In this sense, it is possible to track architecture elements to discover their link with the intangible cultural heritage. In other words, the values are integrated with each other, which might create further values in different forms, whether tangible or intangible.

Understanding the intangible also requires identifying the relationship with the tangible within its context. The relationship between indigenous peoples, their culture and their built environment should be considered in the whole safeguarding framework. Those people should be involved at all levels and approaches, starting from identification and ending at implementation at national and local levels. The gap in understanding the value of cultural heritage is a result of the lack in understanding the relationship between the tangible and intangible within the cultural heritage context.

2.5 The Relationship between Tangible and Intangible

It has been argued by Ulrich et al. (2015) that there is a link between the present and the past through most material things, specifically when it is examined closely. This link between materials in the present and the past could be presented clearly through tangible and intangible cultural heritage. However, when it comes to examining the link between materials in the past and present, there are significant facts that should be considered: for example, understanding the intangible within its context needs to be analysed based on understanding its value and its careful definition. One of the most successful approaches, from an architectural perspective, towards the relationship between the tangible and intangible, is through formulating them within one of the types of spaces which is ‘in place, unplaced or out of place’, and how the intangible shapes and affects the tangible space. Bouchenaki (2004) mentioned that ‘Intangible heritage provided the larger framework within which tangible heritage could take its shape and significance.’ (Bouchenaki, 2004: 4). However, this large framework has no boundary to draw, collect, figure out or reflect the tangible shape

and its significance. In other words, the objective is not to decide which one is dominant over the other for shaping this framework, but rather in the understanding that both are involved. In that sense, the importance of addressing the relationship between tangible and intangible comes from the importance of understanding the values towards cultural heritage context that shape the main framework.

In that framework, as Appadurai (1996) stated, cultural heritage is an important partner of tangible heritage because intangible heritage is very natural. ‘The three pillars (societies, norms and values) are in an equilateral triangle relationship to form a smart partnership that sustains cultural heritage. However, they work within a larger equilateral triangle of natural heritage, cultural heritage and spiritual heritage.’ (Munjeri, 2003: 18). Bouchenaki (2014) suggested that there are three approaches regarding the conservation of monuments and the safeguarding of cultural practices that lead to understanding intangible values:

1. Putting tangible heritage in its wider context²³
2. Translating intangible heritage into “materiality”²⁴
3. Supporting practitioners and the transmission of skills and knowledge²⁵

²³ Especially in the case of religious monuments and sites, and linking them strongly to the communities involved in order to afford greater weight to spiritual, political and social values. Moreover, its wider context could open the door to understand the links and conjunctions with other fields, which could be the main/sub drivers and players Bouchenaki (2014: 4)

²⁴ Translation of intangible from the oral form to any form of materiality such as archives, film records or museums. Although this might be cause ‘freezing’ intangible heritage when it is formed in documents, but bearing in mind this could be only one part or the first step of safeguarding and more attention should be given to selecting the suitable materials and methods. (ibid)

²⁵ Through communities’ right and official recognition and support, and enabling tradition holders to pass their knowledge on to future generations within clear framework and methods. One good guideline, which is helpful in this concept, could be the ‘Living Human Treasures,’ one of UNESCO’s tools that was established in 1993, which was designed to give local practitioners the chance to pass their knowledge to other generations. (ibid)

These three approaches are a reflection of the domains of the intangible heritage that was highlighted by UNESCO in 2014. However, these approaches, especially in developing countries, are controlled by two main tools. The laws and regulations are the first tool; the second is the organizations that apply these laws towards implementation stages at different levels. For instance, putting tangible heritage in its wider context requires that the contents of the law should clarify the intangible as equal as tangible, taking it into consideration in order to cover the context. Furthermore, the second tool cannot play the correct role towards developing the cultural heritage within its context if the law does not allow it. This example can be applied on the other two approaches.

It has been suggested that tangible and intangible heritage are two sides of one coin, even if they are very different. Both depend on each other, specifically in understanding the meaning and significance. Interpretation of the tangible and intangible separately or without consideration of both equally will not lead to full deep and holistic understanding of heritage values. ‘For many peoples, separating the tangible and intangible seems quite artificial and makes little sense.’ (Kurin, 2004) Tangible and intangible should be considered not just together, but also within their context. ‘Tangible heritage can be interpreted in the manner of a cultural practice, rather than simply a site or place.’ (Smith and Akagawa, 2009: 6).

‘Cultural workers will have to figure out the degree to which a tradition may be sustained much more as a matter of professional judgment than legal structure.’ (Kurin, 2004). Indeed, professional judgment is an essential step, and these efforts should focus on how the value of tangible and intangible cultural heritage could be

understood and interpreted by all players, including the community, which is a key stakeholder. ‘Bringing community participation into play has been a great challenge for many cultural projects in the past and will continue to be so in the future.’ (ibid). This is evidence to confirm that there is a gap in understanding the value of cultural heritage in both tangible and intangible forms, especially in terms of the importance of the local community. In addition, this confirms also the importance of laws and organizations towards the implementations stages as a main tool to manage and develop cultural heritage.

One of the most significant tools towards reducing the gap in understanding the value of cultural heritage, in light of linking the tangible and intangible, is by understanding the past and its holders. One of the main challenges is to protect the people who are the repository of intangible heritage, but there is a chance to pass the intangible from generation to generation by protecting the memory. This memory is the main vehicle of the intangible, and it has a link with place and identity; this relationship affects the main relationship between tangible and intangible. In that sense, it is crucial to highlight the perception of the past in light of places of the past, knowledge of the past, present lineaments and history, memory and identity, customs and traditions, narrative power, communicative memory and memory transformation, as the next paragraph explores.

2.6 Perception of the Past ‘Memory’

It has been confirmed that identification, documentation and preservation are essentially steps towards cultural heritage preservation in general and safeguarding the intangible particularly. It is crucial to bear always in mind both tangible and intangible

together in order to protect the context of cultural heritage. One of the most important tools to preserve intangible heritage is to protect and support its *bearers*, as Bouchenaki (2014: 6) stated, ‘safeguarding the intangible heritage involves the collection, documentation and archiving of cultural property and the protection and support of its bearers’²⁶ However, in order to protect and support the ‘*bearers*’, it is crucial to understand why they are important, who the ‘*bearers*’ are, and how they can be protected and supported. To answer these questions and to understand the context of heritage in light of perception of the past, it is crucial to discuss the facts that impact these bearers. One of these main facts, for example, is the meaning and value of the place of the past which impacted by the concept of old and new look. The conflict of views and values, as a result of level of understanding cultural heritage, impacts the knowledge of the past and the way of understanding this knowledge, especially towards level of the consciousness. Memory and identity are another facts that impact the meaning and values of cultural heritage. Customs and traditions, narrative power and memory transformation participate in shaping the understanding the values of cultural heritage within context. Considering these topics together allows to understand the way of dealing with the past as a valuable source of different cultural heritage values as will be explain later.

²⁶ Bouchenaki reached his conclusion when experts took part in the Washington International Conference in June 1999 organized jointly by UNESCO and the Smithsonian Institution. This conference concluded that a new or revised legal instrument would be required to address questions of terminology and the breadth of the subject matter more adequately. The Conference highlighted the need to place emphasis on *tradition-bearers* rather than scholars, also the need to be more inclusive, encompassing not only artistic products such as tales, songs and so forth, but also knowledge and values enabling their production, the creative processes that bring the products into existence and the modes of interaction by which these products are received and acknowledged.” (Bouchenaki, 2014)

Without any doubt, the most important carriers and holders are people, besides other material factors. The carrying of intangible heritage, especially in memory, both individual and collective memory, places the concept of memory protection as one of the fundamental pillars of the protection of intangible heritage, which in turn is linked to the tangible to form cultural heritage within its original context. As well as preserving memory, not only values, this also promotes the preservation of the authenticity of these values, which safeguards the rest of the values of cultural heritage in general. Intangible cultural heritage is a performance by setting, and the relationship between setting and performance creates a memory. In that sense, it is important to discuss memory and places of the past in order to understand the intangible, as well as the link between tangible and intangible cultural heritage in order to reduce the gap in understanding the value of cultural heritage.

What has been done for preservation in Saudi Arabia, as will be discussed later, confirms the level of awareness, especially in legislation, organizational structures and implementations towards the values of cultural heritage within its context. For example, in the last four decades preservation efforts were focused on buildings without immediate actions towards developing cultural heritage, because preservation is only one step within integrated processes towards preserving the values of cultural heritage. Lack of recognizing the importance of the skills in tradition building has resulted not only in the failure of the preservation endeavour itself but also in the loss of the intangible as well as values.

2.6.1 Place of The Past

Lowenthal (1975) suggested that 'The place of the past in any landscape is as much the product of present interest as of past history.' (Lowenthal, 1975: 24). Places catalyse the memory, such as tangible tools which included significant elements of intangible that shape the whole image of cultural heritage. When the brain starts to recall the past from the memory, it begins to collect all elements that have links with the past through systematic recollection approach based on many facts such as behaviour, experience, sense and knowledge. After these operations, the mind starts to link the memory contents with the surrounding environment, leading the person to shape his behaviour towards the present. This mechanism is a way to identify links between memory and place that direct one to explore the values and meanings.

Place in itself does not have too much value unless funding the hidden links with values. For example, in a Muslim society where the mosque is the most important location, it is a place linked with worship; this gives the space its value through the worship relationship and all its requirements, beside other social values. Another example is when a Muslim society, particularly in a non-Muslim country, converts a building g into a place of worship. This is not just completely changes every things about this place, but also start to build a new memory towards this place and imagine the space contents and people start relating to it. As a result of this changing of its function, the place as a mosque and the space as a prayer space have changed itself and people's memory, not just for the present users but also the previous users, old owners, the people around them and their families and children, and then generation after generation. The memory of the place is a result of the memory of people that shape the values of the places, no matter whether it is old or new.

2.6.2 Old and New Look

The concept of ‘old and new look’ is one of the main facts that impact meaning and value of cultural heritage especially place of the past in people’s memory. ‘Because we feel that old things should look old, we may forget that they originally looked new’ (Lowenthal, 1975: 26). Imagining the past and shape it within ‘looks old’ perspective is still existing in some communities especially in developing countries, that because of the lack of understanding the value of history. Unfortunately, this concept has been passed from generation to generation and from memory to memory until it became an issue as a result of the lack of knowledge and understanding that participates in increasing the gap. From another angle, this is evidence to confirm that the memory can play an important role towards shaping the past image for the present, also it confirms that memory can be impacted.

We always compare the things with other by using the lifetime. And because of the globalization, which has been linked strongly with technology and always looks new at the present, this concept has built a hidden memory for the present generation towards own the new. The opposite of that own or belonging to any old things will be against the right thing in the present. Some people appreciate past values, while others favour with present values. However, it should be clarified that history is always a main provider of the authenticity. This authenticity is one form of the cultural heritage values beside many forms which, if not carefully addressed, might cause conflict of views and values.

2.6.3 The Conflict of Views and Values

Lowenthal (1975) highlighted that ‘We should expect to see conflicting views of the past, based on the conflicting values of the present.’ (Lowenthal, 1975: 26). The key issue here is the values of the present through many sources; one of the most important sources is the memory, specifically in regard to heritage. The relationship between memory and heritage, and the link between what remind you from tangible and intangible, is an integrated process. Something happened in the past and we received it in the present; this legacy has impacted the receiving of whole meanings; also, these messages are changeable and movable in which the understanding and interpreting have participated in these legacies. In other words, we read and understand things inherited from the past according to our present lenses.

‘The tangible past is altered mainly to make history conform with memory. Memory not only conserves the past but adjusts recall to current needs. Instead of remembering exactly what was, we make the past intelligible in the light of present circumstances.’ (Lowenthal, 1975: 26). This approach ‘make the past intelligible in the light of present circumstances’ for example, might change the message of the past or interpret it incorrectly. Because we cannot interpret all the intangible past and some knowledge is missing, we will not be able to figure out all the past in the present circumstances. We might be able to understand some heritage values and link them with the present, but when it comes to the implementation stage it is crucial to consider the context of the past. The context is the framework which included both tangible and intangible; taking one or both of them without the context might cause a gap and lack of knowledge and understanding of the past.

2.6.4 Knowledge of the Past

‘Memory transforms the past we have known into what we think it should have been.’ (Lowenthal, 1975: 28), this thought is shaped through personal convictions, and because the past is always interpreted from different perspectives that makes the person behave variable and difficult to understand. Moreover, this is evidence to confirm that the interpretation might change the meaning. In other words, the knowledge of the past has an impact on interpretation results, more knowledge of the past provides great source for thinking. Thus, more accuracy in interpretation not just to draw the real but also to avoid the mistakes that come from misinterpretation of the past, as well as creating the gaps in understanding the values. Comparing the present memory with the knowledge of the past could be a successful approach towards interpretation and understanding the past correctly and re-call the memory with its sense and context.

Graham and Howard (2008) propose describing heritage as knowledge, as a cultural product and a political resource. Graham and Howard also added that: ‘... if heritage knowledge is situated in particular social and intellectual conditions, they are time-specific and thus their meanings can be transformed as texts and are re- readable in changing times, circumstances and constructs of place and scale; therefore, it is unavoidable that such knowledge is also a field of contestation that is neither fixed nor stable’ (Graham and Howard, 2000: 5).

‘We use our knowledge to place our memories.’ (Lowenthal, 1975: 28), however, this knowledge is changing, and it depends on many facts such as education, experiences and communications, but when the knowledge placed the memory, is the mind and

person’s behaviours, as a result of this knowledge, going to take this memory as a solid fact? Or is it going to take other place such as analysing, experiences, judgments and testing. It seems that both knowledge and memory are changeable based on each other; they are in integrated links and relationships similar to the links and relationships between the tangible and intangible. In other words, because it is mediated by one’s personal baggage of experience and judgement, memory can only provide a partial truth, a subjective reading of things past. Plus, by definition, memory is volatile, vulnerable as it is at risk of loss. Since intangible heritage is centred on transmission of traditional knowledge through memory (e.g. by means of oral history) it can be difficult to manage and preserve (because memory is at risk of loss).

Our present’s features are mainly a result of our past, as Lowenthal admitted that ‘All the lineaments of the present are historical, yet they are continuously reborn in the minds of every culture and of every generation.’ (Lowenthal, 1975: 36). However, this birth comes after a long period of pregnancy, which makes that memory faces different variables and effects. Indeed, yesterday is a fuel of the mind, but how can we use this fuel and in which level and direction should be moved? One of the golden objectives from knowledge of the past is to increase level of the awareness as well as decreasing the gap in understanding the value of cultural heritage.

2.6.5 The Consciousness

Langer confirmed that the memory is the great organizer of consciousness (Langer, 1953), this consciousness is mainly a result of experiences, education and knowledge not just for the individuals but even the experiences of others. This consciousness has been built through different resources and channels, such hearing a story and

imagining the events are some elements that could build and shape part of the memory. The memory is cumulative result of whole senses.

‘The consciousness that constitutes self-identity must be supposed to reach into the future as well as the past.’ (Poole, 2008: 266). The 21st century has created its own identity due to globalization, while individuals have the most valuable identity that grabs people’s and other communities’ attention. In order to link the past with the future through the present we are always struggle with the ‘How’ question whether in development or practice. The answering here should be focused on the link between tangible and intangible cultural heritage in terms of their values that participates in shaping the context of the urban cultural heritage.

‘The role of consciousness is to collect all our experiences – past, present, and possible future- as experiences of the one self.’ (Poole, 2008: 266). Moreover, the role of consciousness is to understand and respect the past through encouraging people to have enough knowledge and experiences and other memory sources, especially the resources that have a strong relation with memory such as tangible and intangible heritage. In other words, our experiences are affected by our level of awareness, and vice versa, not to present the individual rather than the identity that integrated with significant facts such as memory.

2.6.6 Memory and Identity

‘Memory creates personal identity.’ (Poole, 2008: 267) beside other facts. Community’s loyalty or feeling of belonging to group could be a type of shaping the identity, because this community or group of people have common things to share and practice which is result in building the memory.

Behiri (2011) asserts that heritage is a symbolic resource, strongly linked to the question of collective memory and identity. 'Collective memory may be conceived as a mode of individual memory. But it is a memory that individuals have as members of a group, and indeed that they have this memory is often a condition of membership' (Poole, 2008: 274). Collective memory is based on the memory of the community members, which shapes, directs and affects the whole community memory specifically when the memory related to the inherited as a kind of community relationship with all members and as a community identity.

The sources of memory whether family, community, tribe, state, national or international memory are based on and integrated with each other. As a nation and at national level, the identity is affected by different facts, one of them is the education system. 'Every country gives priority to its own history in its school and educational system. This is part of the reason the national memory becomes a presence in the life of the individual. But only in part. It is also because our country's history is taught as ours.' (Poole, 2008: 275). The education is one of the most effective approaches towards build and shape the memory in general, specifically when we know that the knowledge is one of the tools that can nourish the memory. This knowledge is subject to change, and it is possible to impact the individuals' memory through education system. Focusing on developing the education system, which could be one approach to developing individual memory (communities and national memories), could develop and impact memory and make it an intangible driver to enhance people's behaviour and understand the past properly. As a result, the gap in understanding the value of cultural heritage will decrease.

'National memories, like individual memories, are often self-serving.' (Poole, 2008: 275) Sometimes, this self-serving is cross or common with others; we cannot separate individual memories when we address the memory because its effectiveness occurs both horizontally and vertically.

'Cultural memory has its own outer horizon of knowledge beyond which the concept of 'memory' no longer applies. By this I mean knowledge that has lost every link to a collective identity, however broadly conceived, and therefore possesses neither horizon nor force' (Assmann, 2006: 29). 'Cultural memory is memory in the broadest possible sense: it consists of all the meaningful artefacts that not merely survive from the past, but that refer to the past, and are available in a society at a given time' (Poole, 2008: 279), mainly that could be cleared through intangible culture. Traditional foods, for example, have the power to remind us of the significance of intangible culture through the senses, and re-call the memory of the past. Most of these memories have a golden image and value, though indeed not everyone can see it; some might view it as a solid image. However, customs and traditions are frameworks for preserving, presenting and practicing these memories and values.

'Stored memory includes almost everything: nearly all the meaningful traces of the past might count. Functional memory comprises those traces of the past that play some social role in the present, if only perhaps in the lives of marginal groups or special interests.' (Jan, 1997: 279). In this sense, there is a link between stored memory and functional memory through traces of the past. Additionally, comparing and linking traces of the past with the present is a brain process to decide how to deal with present lives as a result of both stored and functional memory. Thus, enhancing stored memory

will impact functional memory especially in terms of social role as well as other cultural heritage values. The brain process like any other process that impacted by many facts, however, ‘there is an intimate connection between the formation of a sense of identity and the laying down of memories.’ (Poole, 2008: 284). It is crucial to enhance the stored memory in order to enhance the identity as one of the cultural heritage values that integrate with each other to shape the context of the urban cultural heritage.

Most of the time, a community’s memory is the main framework wherein the individual’s memory takes place. When we shape the memory or try to change or affect it, we are shaping and affecting the identity indirectly; in other words, in order to deal with identity, we should address the memory.

2.6.7 Customs and Traditions

Another source upon which Islamic law draws for its judgment of actions is the *Urf*; that is, ‘action or belief in which persons persist with the concurrence of the reasoning powers and which their natural dispositions agree to accept as right.’ (Al-Hathloul, 1975: 137). These kinds of intangible and unwritten laws have a power to direct communities and their memory, not just in dealing with the present but also understanding the past. However, it may create a gap when this kind of laws have not interpreted and implemented carefully and correctly. *Urf* is an important principal in shaping and managing communities’ behaviours, which impacts the social activities that supply individual and collective memory. In the built environment, for instance, *Urf* is a reason behind choosing the location of the building entrance and its direction under privacy’s principle. In some communities, the *Urfs*, marriage customs and

traditions for example, became as powerful as Islamic law, even if it has nothing to do with Islamic law. *Urf* is a base line that the current laws and policies should consider, in other words, the preservation of intangible heritage in Islamic context should take the *Urf* into consideration. However, it is crucial to understand the original *Urf* based on its context and values as well as the real reasons behind it.

2.6.8 Narrative Power

The communities are driven by many different facts and powers towards understanding the values of cultural heritage, yet the narrative plays a significant role. Brockmeier stated that ‘Much of the new literature on cultural forms of memory and remembering seems to confirm that narrative is a particularly powerful local discourse form that plays a pivotal role in the cultural organization of remembering’ (Brockmeier, 2002: 11). Such a story of someone’s forefathers can be a source of nutrition for the memory, and it could also be a reason behind shaping the behaviour towards not just the past but also the present and future. Believing in these stories could be one source that enhances sense of belonging by loyalty and identity, and from that sense the narrative took its importance. ‘The study of cultural memory and of narrative mutually refer to, and depend on, each other’ (ibid). The narrative is a significant tool for conveying the values of cultural heritage through its impact on the memory, particularly the intangible. For example, the achievements and challenges that faced previous generations, communities, families and groups are always a kind of legacy that current people need to appreciate, especially when those people are part of the present.

'To study narrative we thus have to examine these discursive practices, their cultural texts and contexts.' (Harre, 2001: 53). Furthermore, Pearce (1994) admitted that 'It is important to remember that we ourselves—I who write this paper and you who find yourself reading it—are actors in the story' (Pearce, 1994: 28). She also added that:

It is our better understanding, as we live our lives, of the processes of making meaning which enables us to analyse the nature of our relation to the objects which come from the past, and to perceive how they affect us, both individually in the dialectical creation of meaning and self, and socially in the ideological creation of unequal relationships (Pearce, 1994: 28).

Narratives, whether from historical writing or from literary fiction, have a relationship with other facts especially social values. However, '[n]arratives of these various kinds all require a degree of explication to help in the creation of most of their meaning' (Pearce, 1994: 28). Understanding the meanings and the relationships between different kinds of narratives within cultural material will help to reduce the tension, as Pearce (1994) stated 'It is precisely for these reasons that authors write narratives, museums collect objects and display them, people visit galleries, and we all construct our explaining stories from what we see, read and remember; and all these meanings, as we have seen, are the continuous re-creation of significance through the perpetual play of metaphor and metonymy, of signification and signifier' (Pearce, 1994: 28)

Hatem Al-Taye, for example, is a known person in the history of the Arabs; his generosity and hospitality are well known without meeting him. The power of narrative in delivering his hospitality has encouraged many individuals and societies to be proud of his efforts through following what he did at that time. This power leads

individuals and groups to implement some hospitality principals, referring to Hatem even when there were many people who did what Hatem did if not more. Moreover, the narrative power has encouraged the current generation to shape their behaviour, which carries values for them at the present. Hatem's generosity became a proverb that expanded in different behaviours and attitudes. For example, the way of providing food or Arabic coffee, the way of preparing them, the way of cooking, etc., are performances of culture that include different values and links, whether tangible or intangible.

Narrative plays an important role in communication between individuals and individuals, groups and groups, and individuals and groups through its messages and facts. This role has expanded to reach impacting and shaping the memory, thus as a result of that the communicative memory indeed will be affected by these messages and facts. The communication between memories has created a strong network that link with cultural products and processes 'Every individual memory constitutes itself in communication with others. These 'others' however, are not just any set of people, rather they are groups who conceive their unity and peculiarity through a common image of their past. Every individual belongs to numerous such groups and therefore entertains numerous collective self-images and memories.' (Assmann and Czaplicka, 1995: 127).

2.6.9 Memory Transformation

As a result of any communication, transformation is always an inevitable result, whether in message, sender or receiver. In this sense, memory, culture and society are the main resources in shaping the relationship between the network's links and

communication's practices; however, the society is a key player in the transformation process. 'Our theory of cultural memory attempts to relate all three poles – memory (the contemporized past), culture, and the group (society) – to each other.' (Assmann and Czaplicka, 1995: 129) Indeed, this strong relationship could affect the perception of the past as well, as interpretation and understanding of the present. 'The binding character of the knowledge preserved in cultural memory has two aspects: the 'formative' one in its educative, civilizing, and humanizing functions and the 'normative' one in its function of providing rules of conduct.' (Assmann and Czaplicka, 1995: 132)

'One group remembers the past in fear of deviating from its model, the next for fear of repeating the past. The basic openness of these variables lends the question of the relation between cultural and memory a cultural-topological interest. Through its cultural heritage a society becomes visible to itself and to others. Which past becomes evident in that heritage and which values emerge in its identificatory appropriation tells us much about the constitution and tendencies of a society.' (Assmann and Czaplicka, 1995: 133). The tendencies of society are driven by the sense of community that shapes people's behaviours towards the past, and to a certain point that could be a tool to accept or reject some changes in memory or identity.

'It can be argued that heritage is not only a fundamental attribute of national culture but an essential form of symbolic embodiment through which people can construct, reconstruct and communicate their sense of national belonging.' (Park, 2010: 520). Heritage is one of the most important approaches towards building community memory and loyalty based on values and context. 'A nation's shared memory, a clear

manifestation of intangible heritage grounded in national (tangible) heritage sites and places, plays a crucial role in reconstructing and sustaining the identity of a nation.' (ibid, 522).

Margalit (2002) describes a distinction between 'common' and 'shared' memory as two various components of collective memory. 'It (shared memory) requires communication. A shared memory integrates and calibrates the different perspectives of those who remember the episode...into one version' (Margalit, 2002: 51-52); he added that '...shared memory in a modern society travels from person to person through institutions, such as archives, and through communal mnemonic devices, such as monuments and the names of streets...whether good or bad as mnemonic devices, these complicated communal institutions are responsible, to a large extent, for our shared memories' (ibid, 54). 'If 'our' nation is to be imagined in all its particularity, it must be imagined as a nation amongst other nations.' (Billing, 1995: 83). This concept makes a borderline between two communities or countries; in fact this is not possible, because the borderline between countries does not exist between communities. Indeed, each country has its own image and memory, but the community is able to have two images or two memories especially where they live on the border.

In a political way, Park suggested that 'Shared national memory as intangible heritage... is of crucial significance in commemorating the symbiotic relations and cultural affiliations existing between two politically defined nation states' (Park, 2010: 537). Importantly, in this context heritage can be a part of the solution of mediating political contentions and conflicts. 'Intangible values of national heritage can help to unfold the nuances and complexities associated with national identification,

particularly in contexts where ethnic and cultural elements of nation and national identity are restrained by territorial and political demarcations' (ibid). He concluded that 'It is thus important to carefully consider the significance of intangible heritage for enhancing national identification and cultural appreciation, as well as the deep-rooted interdependence between intangible and tangible heritage.' (ibid).

2.7 Summary

To summarize, one of the main aims of this literature review is to become 'familiar with the background literature without becoming tied to or directed by particular theories or models' (Haverkamp and Young 2007: 285). However, understanding the values of cultural heritage within its context is the main concern which requires discussion multiple topics that linked deeply with sources of these values within its wider context.

The three main cornerstones for this understanding mainly lie on understanding the tangible, intangible and memory. In addition, it is important to understand the relation and integration between these cornerstones. Tangible, intangible and memory are the three components that should be addressed and covered together during any development in the heritage sites, because of their role in shaping the context of the urban cultural heritage. Addressing these components helps; to identify the current situation in Saudi context, to address how cultural heritage at the national and local levels should be practiced by both communities and administration, and to explore the best way to decrease this gap especially in the contents of the laws, policies and regulations. Presenting the holistic view of the cultural heritage values in light of

public awareness will encourage effective stakeholder involvement at the national and local levels.

The level of awareness of these three components should be reflected in the heritage management tools whether in laws, organizational structures or implementations stages. Furthermore, any limitation in including the urban cultural heritage values on laws, organizational structures and implementations will impact not only the heritage itself, but also the memory both individual and collective; which is a resource of the past and a sense of calling and link heritage values. Thus, the limitation will impact knowledge, interpretation and understanding the values of cultural heritage, tangible and intangible, at both the national and local levels.

Chapter 3: Laws, Policies and Regulations

3.1 Introduction.....	96
3.2 The Evolution of Saudi Definition of Heritage.....	97
3.2.1 Historical Background of the Saudi Law, Origin and Theme.....	98
3.2.2 The Impacts of Generalization and Specification on Terminology and Definitions.....	100
3.3 The Development of the Definition of Heritage in Jordan	108
3.3.1 The Ancient Antiquity Law of 1966	109
3.3.2 The Ancient Antiquity Law of 1976	111
3.3.3 The Ancient Antiquity Law of 1988	112
3.3.4 The Urban and Architectural Heritage Preservation Law of 2005	113
3.4 The International Definition of Heritage	115
3.4.1 The Athens Charter (Monuments) of 1931	117
3.4.2 The UNESCO Convention (The Hague) of 1954	118
3.4.3 The UNESCO, Recommendation Concerning the Safeguarding of the Beauty and Charter of Landscapes and Sites (Landscapes), of 1962	120
3.4.4 The Venice Charter of 1964.....	120
3.4.5 The UNESCO Recommendation (National Level) of 1972	121
3.5 Development of the Definition of Heritage at a National Level	126
3.6 Other Issues in Saudi Heritage	129

3.6.1	Development Plans.....	129
3.6.2	The Oil Revolution.....	132
3.6.3	The Antiquities, Museums and Architectural Heritage Law of 2014	134
3.7	Summary and Immediate Inferences	136

3.1 Introduction

This chapter focuses on the evolution of the definition of heritage in Saudi Arabia since the first law was promulgated in 1972. This evolution will be discussed through four ideas: a) analysis of the definition of heritage in Saudi law and how this affected heritage, b) analysis of the development of the definition through Jordanian laws as a comparable example and experience; c) discussion of efforts at an international level, especially from UNESCO and ICOMOS, to regulate and manage the heritage definition in comparison to Saudi efforts; and d) analysis of other heritage definition efforts from government bodies in Saudi Arabia following the promulgation of the first law, in order to understand their development in the country and their relationship with the power of context that led to changes. Furthermore, the chapter will investigate additional issues playing a key role in cultural heritage management in Saudi Arabia, such as development plans and the oil revolution. Finally, the importance and impact of the 1972 law on the present situation will be described.

The Jordanian case is comparable to Saudi Arabia in terms of their cultural relationships and affinities, since both are Arab Islamic societies. Jordan joined UNESCO in 1950 and its ratification of the convention took place in 1975, while Saudi Arabia joined UNESCO in 1946 ratified the convention in 1978 (UNESCO, 2017). Based on that, the benefits received by Jordan and Saudi Arabia in joining UNESCO impacted their heritage in terms of definition, regulations, implementations thus understanding the values of cultural heritage.

3.2 The Evolution of Saudi Definition of Heritage

In order to identify not just the development of heritage definition but also the understanding of its values and its link with international terminologies, it is crucial to look at how heritage definition developed and shaped in Saudi Arabia and at the same time in other international Islamic contexts and organizations. Such definition could be a tool to understand the value framework behind these terminologies and other elements and aspects that should be taken into account.

Orbasli stated that ‘legislation in each country is organised differently with regards to how the cultural heritage is categorised, which is also linked to the level of protection and the statutory responsibilities of the various decision makers’ (Orbasli, 2008: 74). It is crucial to understand how cultural heritage was categorised in Saudi Arabia and why. As Orbasli mentioned, legislation that categorised heritage should be based on a correct definition of heritage that gives its specific name and function.

The question investigated by this chapter is how Saudi definition was shaped, what its impact on heritage management was and what other factors contributed to this understanding. Another consideration of the chapter is the categorisation of cultural heritage in Saudi Arabia. These categories should be written in the law according to the real meaning and definition of heritage which include the values and context. The inclusion or exclusion of any aspect in the Saudi definition seems to be a result of the knowledge and understanding of the heritage values at the time it was produced.

3.2.1 Historical Background of the Saudi Law, Origin and Theme

The first heritage law in Saudi Arabia, the Antiquities Law, was published in 1972, but it took more than thirty years to be enforced. Official efforts to develop such a law began in 1939 when the Saudi government received an invitation from ICOMOS to participate in the 1939 conference²⁷, which they declined (Dutch Foreign Minister, 1939). However, in 1934, communications started between Wallace Murray, the head of the Department of Near Eastern Affairs in the US State Department; some organizations in the US such as the National Geographic Society, the American School of Oriental Research and others; and scholars, especially those with geological and archaeological backgrounds (see Appendix 3.A for some examples of communications before establishing the 1972 law in Saudi Arabia).

These communications were for the purpose of conducting excavations in Saudi Arabia. In them, however, several suggestions and comments were provided about regulations and law. John A. Wilson (Director of Near Eastern Affairs in the US Information Coordination Office in 1942) sent a letter to Karl S. Twitchell (Head of the US Agricultural Mission in Saudi Arabia in 1942) on 16 February 1942 which included advice on conservation and suggested that antiquities should be subject to legal protection (Wilson, 1942). Twitchell later suggested establishing a department within the Saudi Ministry of Education to manage and supervise the excavation and protection of archaeological sites (Twitchell, 1944). He identified the need for a legislated definition of heritage similar to what had been provided in Palestine and

²⁷ This invitation was an opportunity for cooperation at an international level, especially because this invitation carried an opportunity to present any cultural project from Saudi Arabia. This letter was sent from the Department of Legal Affairs and United Nations Affairs at the Dutch Ministry of Foreign Affairs to the Dutch Mission in Jeddah to deliver it to the Saudi Minister of Foreign Affairs, according to the recommendation from the twentieth session of ICOMOS in Paris in August 1938.

Iraq and suggested some recommendations for the law, such as government ownership of antiquities, the excavation process and responsibilities and documentations.

A secret letter was sent on 26 January 1949 from J. Rives Childs (Minister of the US Commissioner in Jeddah) to the US Secretary of State, following a meeting with Harry St. John Philby, the British Orientalist²⁸. Philby had mentioned, based on his talks with members of the Saudi government, that the government was not only thinking of creating policies but also considering establishing a special department for antiquities (Childs, 1949). Childs indicated that Saudi government members suggested that he lead the department, but Philby suggested that it be led by a Saudi citizen in a consulting capacity. Philby said that the government asked him to draft the statutes of this department, for which he requested to have a copy of the Egyptian law for guidance (Childs, 1949).

On 2 March 1949, a letter was sent from Jerreson Patterson²⁹ to Childs including comments from Gordon Lowd³⁰ and Robert Martindal on the Saudi draft law (Patterson, 1949). The comments stated that all of the draft was appropriate except for a few points, such as the provision of clear tasks for a director. They agreed not to move any antiquities before full documentation, and there was no need for a member of the department to attend all excavation works. At the end of this letter, Patterson stated that, according to Lowd's best knowledge, the Palestinian law was one of the best laws and he recommended it.

²⁸ Harry St. John Philby is a British Orientalist who was the close guest of King Abdulaziz Al Saud.

²⁹ Legal Counsel at the US Embassy in Cairo.

³⁰ Gordon Lowd was a British archaeologist.

The second world war (1939-1945) as well as the political instability in Saudi Arabia (1953-1975), especially after King Abdulaziz's death in 1953 and King Saud's in 1969³¹ caused delay in establishing the 1942 law. However, the people who created the 1972 law were from archaeological and political backgrounds, which impacted the law's contents and legal framework. The law outlined departmental responsibilities rather than delving into the contents of the law itself to serve antiquities.

3.2.2 The Impacts of Generalization and Specification on Terminology and Definitions

When the law was eventually established in 1972³² the Antiquities and Museums Department was under the Ministry of Education (MOE)³³. It was the early law and legislations that focused on antiquities. Regulations for Antiquities was a twenty page document containing seventy-nine articles divided into seven parts: General Definition, Fixed Antiquities, Movable Antiquities, Dealing in Antiquities, Export of Antiquities, Archaeological Excavations and Penal Provisions.

The law began with creation of a high council for antiquities, identifying its members, objects, framework and purpose, as well as an definition for the term 'antiquities'.

³¹ King Abdulaziz died in 1953, King Saud in 1969, King Faisal in 1975, King Khalid in 1982, King Fahad in 2005 and King Abdullah in 2015.

³² Regulations for Antiquities in August 1972.

³³ The Department of Antiquities and Museums was within the MOE before it became a sector in the Saudi Commission for Tourism and Antiquities, and due to this merger, the Saudi Commission for Tourism (SCT) became the Saudi Commission for Tourism and Antiquities (SCTA). Later, after adding heritage to SCTA responsibility, the department became the Saudi Commission for Tourism and National Heritage (SCTNH) in June 2015. This development in policy and organizations will be explained further in the organizations structure chapter.

This law was managed by the High Council for Antiquities (HCA)³⁴ which was led by the MOE and delegates from different organizations³⁵.

Article 5 defined antiquities as ‘property, movable and immovable, built, made, produced, adapted, or designed by man over two hundred years ago, as well as property having acquired archaeological characteristics through ancient natural factors.’ (Antiquities Law, 1972: Article 5).

One of the key issues of the law was the clear chronological demarcation before and after 1772, even though the law made it clear that ‘the Department of Antiquities may classify as antiquities movable or immovable property attributed to a more recent date, if, in its opinion, such property has archaeological or artistic characteristics. A decision to this effect shall be issued by the Minister of Education on the recommendation of the said Department’ (Antiquities Law, 1972: Article 5). This raised questions about the rationale behind the choice of the two hundred year limit, as well as the nature of the expertise required to assess the heritage value of any property.

Article 6 mentioned the importance of collaboration between the Department of Antiquities and other government agencies to safeguard antiquities and archaeological sites. It also stated that ‘Registration of a certain antiquity shall imply that the state recognizes the historic or artistic value of the said object and has undertaken to preserve, protect and study it, and to give it a proper appearance in accordance with the terms of these regulation’ (Antiquities Law, 1972: Article 6). Recognizing historic

³⁴ More details will be explained in the chapter on organizational structures.

³⁵ Delegates members were from the Ministry of Finance and National Economic, Ministry of Interior, Ministry of Education, Ministry of Hajj, Ministry of Information, Ministry of Municipality, Rural Affairs and three individual members.

and artistic values was critical, but the definition excluded other values by only considering these two in its assessment.

In Article 7, the law classified antiquities into two types, ‘fixed antiquities’ and ‘movable antiquities’ as follows:

The phrase ‘Fixed Antiquities’ shall apply to those antiquities which are attached to the ground such as caves – natural and man-made – which ancient man used for his purposes; rocks on which man painted or carved figures, inscriptions, and writings; ruins of cities and buildings buried under hill-mounds; and historic buildings built for various purposes including mosques, other places of worship, palaces, homes, health centres, schools, castles, forts, walls, arenas, baths, graveyards, aqueducts, dams, and the ruins and parts thereof such as doors, windows, columns, battlement, stairs, ceilings, friezes, capitals, etc.

The phrase ‘Movable Antiquities’ shall apply to those antiquities which were originally made to be separate from the ground or from historic buildings, and can be moved from one place to another, such as sculptures, coins, inscriptions, manuscripts, fabrics, and other manufactured articles regardless of the substance of which they are made, their purpose, or uses. (Antiquities Law, 1972: Article 7)

However, the definition provided in this law showed a limited concept of monuments. The meanings and concepts of heritage and cultural property were not covered or even mentioned (see section 4 below) even though cultural property was mentioned in the UNESCO recommendation of 1964. Cultural heritage, which encompasses

monuments, groups of buildings and sites, was mentioned by UNESCO in 1954 in the Hague Charter and in the Recommendation (National Level) at the same time the Saudi definition was established (1972), but it was not mentioned in this law.

Furthermore, this law was the only one in place in Saudi Arabia at the time, and, because of its definition, antiquities were considered the only heritage worth preserving. By limiting the definition to antiquities, this framework failed to encompass heritage holistically and engage both tangible and intangible heritage. This approach did not just affect heritage but also contributed towards shaping a certain perception of heritage and causing a lack of understanding of the values of heritage within the society.

The definition of ‘Fixed antiquities’ tried to assemble as many elements and components as possible. For example, in listing ‘...ruins of cities and buildings..., ...historic buildings built for various purposes ..., and the ruins and parts thereof such as doors, windows...’ the definition addressed city planning, then abruptly moved to the individual buildings and interiors by mentioning architectural elements such as doors and windows. This definition therefore failed to recognize the need for greater granularity of intermediate levels between cities and buildings, and between buildings and architectural features. The urban and settlement level spaces, such as plazas, open spaces, public spaces and streets, were not included; this gap had its impact on both planning and architecture, wherein most of architectural heritage lies.

The main values and categories that the law included were as follows: archaeological, historic, physical, political and spiritual values. Archaeology, groups of buildings, monuments and single buildings were the main categories provided by the law.

The context of this definition was an antiquities framework which included heritage by using and applying same regulation. This definition did not pay enough attention to people; in other words. Cultural heritage was not addressed properly, which again underscored another limitation of this law, in addition to the top-down approach that lacked community involvement in policy-making and implementation.

Heritage needs to be categorized based on the correct definition and its real function that show the differences and relationship between them. This categorization is not just for defining heritage, but also for implementing preservation plans. All the efforts that were made towards heritage were affected by the limitations of this law's contents. The law was implemented for decades without full understanding and coverage of the values and categories of heritage in its wider context, which impacted not only heritage itself, causing the loss of several heritage buildings and marginalizing their values, but also the society, which should constitute the first line of defense.

Private property, for example, was not covered by this law regarding preservation, protection or investment. The protection of private buildings, which are part, if not the heart, of heritage, was left entirely to the owners' judgement (in the absence of any statutory guidance). This gap led owners to select one of two options.

First, based on the real estate value of the heritage buildings, the owners decided whether keeping the buildings to grow in value or investing them immediately by constructing a new building was of great value (Figure 3.1). In most cases the houses were rented to foreign workers, especially those buildings located in the city centre, a practice which impacted not only individual properties but the whole of urban heritage. For example, the Director of the World Heritage Centre in SCTNH, when questioned

about Historic Jeddah, said, ‘Because of the landlord's lack of interest, for him this land is in the middle of Jeddah and has a value; the owner is interested in value of the land rather than the building’ (Director of the World Heritage Centre in SCTNH, interview, August 2016)



Figure 3. 1: Examples from Ha'il city centre show whether keeping the buildings to grow in value or investing them immediately by constructing a new building.

The second option was to develop the property regardless of any conservation philosophy and best practices (Figure 3.2), which cause concept of ‘self-owner’, ‘my and you’ rather than ‘we’. For example, when the owner decided to restore an architectural heritage building as a single building without considering the heritage context and the link with urban heritage. These concepts are completely against the concept of collective memory that participates in shaping both tangible and intangible cultural heritage.



Figure 3. 2: Examples from Ha'il city center illustrate the conservation practices from the owners.

Furthermore, the incorrect adoption of protection and preservation measures led to the loss of key intrinsic values. However, owners pursued one of the two options because there were no other options available for developing these buildings. This approach, along with the lack of preservation guidelines, development and management plans and the prevailing notion of 'economic power' played a role in changing both the heritage image and values. As a result, many heritage buildings were lost, and incorrect images, perceptions and social understanding of these areas and buildings were shaped.

Keeping heritage buildings disconnected from people's daily lives generates misrepresentations of values that have nothing to do with heritage. Instead, society is the pure environment with which heritage interacts and takes its form. As seen, any limitation in the law to include this context will impact the implementation of the law and cause the loss of heritage buildings, giving no chance to society to protect the buildings that came from its culture.

Before addressing issues such as the oil revolution, consideration of international efforts to develop the definitions and laws is important to the discussion of issues in the 1972 law. The development of the definition around the world was a result of a deep understanding of the meaning of heritage and its wider context. The development of the definition also benefited from the implementation of the laws and experiences of society's participation. The development of the definition and the development of implementation stages worked closely together at the international level.

However, in Saudi Arabia, the definition did not change from 1972 until 2014, and the implementation remained the same as well. Without a developed law that contains appropriate definitions and covers all relative regulations which allow owners, both private and public, to deal, protect, develop and invest in heritage buildings under a comprehensive development plan, the law will not be applicable or will be hard to implement, creating the risk of further loss of heritage assets. Implementation will remain unmanaged or unsuitably directed. Although full government control over implementation is not necessary, minimum requirements and guidelines should be followed.

The situation is similar across most GCC countries: the states' centralized nature and, as a result, centralized decision-making, implementation and management of heritage (more details in Chapter 4) fall under a rigidly hierarchical administrative organization, much like other sectors of the state (Al-Zahrani, 2010). However, from the early stages, countries such as Jordan have developed their heritage and followed international standards and practice.

3.3 The Development of the Definition of Heritage in Jordan

In Jordan, the first Department of Antiquities was established in 1923 under the British Mandate, as part of the Department of Palestinian Antiquities before Jordan became independent in 1928 (Costello and Palumbo 1995: 547). The first antiquities law in Jordan was the Antiquities Law No.24, issued in 1934. This law was amended on several occasions: 1953, 1966, 1968, 1976, 1988, and finally in 2004. Between 1934 and 2004, there was a development not just of the definition, but also of the implementation of these laws.

This development impacted the understanding of the values of heritage at different levels. The understanding of the values of heritage in Jordan was shaped and developed through several experiences especially with the international level. By comparing this with the Saudi situation which produced only two definitions from 1972 to 2014, it is plausible that Saudi heritage has limited experience in terms of regulations and laws, which has impacted not only the heritage context but also the society.

Since the early twentieth century, many foreign academic agencies, such as the American Centre for Oriental Research (ACOR), the French Institute of Archaeology of the Near East (IFABO), the Council for British Research in the Levant (CBRL) and the German Archaeological Institute in Jordan (DAI), have carried out conservation and excavation projects at archaeological sites in Jordan (Abu-Khafajah, 2007:225). These agencies have brought with them international knowledge, policies and guidelines and have implemented those in Jordan, adjusting them to the local context.

The Jordanian Department of Antiquities in 1923 was established ‘to protect the antiquities of the country and collect antiquities that were scattered all over the country and those in the hands of civilians’ (Department of Antiquities web page, 2017). This confirms the developed specialism of this department; antiquities were at the core of its work, yet heritage was also addressed. This approach more practical than categorising all heritage antiquities, without any finer classification.

The development of the heritage definition in Jordan highlights the improvement in understanding the values of heritage and also the wider context of heritage through the development of laws and the understanding of their expansion and application. The next section focuses on the evolution of the Ancient Antiquities Law through 1966, 1976 and 1988 until it was eventually merged into the Urban and Architectural Heritage Preservation Law of 2005.

3.3.1 The Ancient Antiquity Law of 1966

The Jordanian Ancient Antiquity Law of 1966, instated six years before the Saudi law was established, defined ancient antiquity as:

‘a) Any movable and immovable object constructed, made, inscribed, built, discovered or modified by human being prior to 1700 AD including any part that added or rebuilt after that date. b) Human remains and the remains of animals dating to before the year 600 AD. c) Any movable and immovable ancient dating to before 1700 AD announced by the minister as an antique’
(The Ancient Antiquity Law 1966: Article 2).

This law indicated a different understanding, not only by categorizing movable and immovable heritage, but also by introducing the term ‘historical site’. Historical site

was defined as ‘any area the minister sees within a reasonable limit that contains ancient antiquities or has a link with important historical events; it does not matter if it is mentioned in the list or not’ (Ancient Antiquity Law 1966: Article 2). This definition was not changed by the Ancient Antiquity Law No.26 of 1968. This definition allowed for future developments; the mention of historical sites within the Ancient Antiquities Law allowed for the inclusion of future discoveries and addition of new antiquities as a result of the development stages. In addition, historical sites were described by the law as areas that had a link with important historical events. This definition linked historical sites with people and communities. Historical events could be significant nationally, locally or individually to certain groups; ‘important’ events were included within the law. Additionally, the ‘list’ mentioned meant that there would be a tool for categorizing antiquities and a reason to look for new components not already included. This eventually led to the creation of a new category within heritage that included broader concepts such as architectural heritage, which appeared for the first time in the 2005 law.

This definition limitations, as did many definitions at the time. For instance, using 1700 AD as a reference point or specific date would separate items by that date could become a political or religious reason to include or exclude objectives. This separation would disrupt continuity, one of the golden principles of heritage preservation that should be passed from previous to future generations.

This law mentioned eight values, directly and indirectly: historic, physical, character, human, political, aesthetic, spiritual and archaeological. The law also included four categories of heritage: archaeology, monument, intangible heritage and cultural property.

3.3.2 The Ancient Antiquity Law of 1976

Article 2 of the Jordanian Ancient Antiquities Law No.12 of 1976 defined ancient antiquities as the following:

1. 'Antiquity: a) Any movable and immovable object constructed, made, inscribed, handwritten, built, discovered or modified by human beings prior to 1700 AD including sculptures, coins, pottery and manuscripts, and other types of products that indicate the origins and evolution of science and arts and trades and religions and traditions of previous civilizations, or any part added to that thing or re-built after that date. b) Any movable and immovable object mentioned in the previous point (a) and dating to before 1700 AD and announced by the minister as an antique through a decision published in the official gazette. c) The human remains and the remains of animals dating to before the year 600 AD.
2. Archaeological site: a) Any area considered an historical site according to previous laws. b) Any area that the minister decides that it contains antiquity or has a link with important historical events and is to be announced in the official gazette.
3. Immovable Antiquities: It is the immovable antiquities that link with land, whether constructed above it or under it and include under internal and territorial waters.' (Ancient Antiquities Law, 1976: Article 2)

In this definition, antiquities were distinguished as either immovable antiquities, archaeological sites or antiquities. These categories were a further development of the previous law, which only included antiquities. In this development, a broadening of the meaning was noted, and more defined and specific terminologies were used.

Correct definition and specific terminologies are key to understanding the value of heritage. Applying these prerequisites in Jordan gave antiquities their rightful position in addition to other components of the cultural heritage, both tangible and intangible, to draw a complete picture of heritage.

3.3.3 The Ancient Antiquity Law of 1988

In 1988, a new law stated:

‘Any object, whether movable or immovable, which has been constructed, shaped, inscribed, erected, excavated, or otherwise produced or modified by humankind, earlier than the year 1700 AD, including caves, sculpture, coins, pottery, manuscripts and all sorts of artefact that indicate the rise and development of sciences, arts, manufacturing, religions and traditions relating to previous cultures, or any object, movable or immovable, as defined in the previous subsection referring to a date subsequent to the year 1700 AD, which the minister may declare to be antique by order of the official gazette; Human, plant and animal remains going back to a date earlier than 600 AD’ (Ancient Antiquities Law, 1988: Article 5)

Several reasons were behind the change in the chronological boundary and other developments, including the pressure exerted by scholars who started to question the exclusion of the recent past (after 1700 AD). For instance, Al-Mahadin (2007) explained as a political engagement with the Jordanian context and observed that ‘celebrating the Ottomans in the form of heritage conservation would by default cast doubts not only on the history of Jordan as a nation that pre-dates the creation of the

political entity of the nation-state but also, most importantly, on the rule of the Hashemites and the legitimacy of their sovereignty' (Al-Mahadin, 2007: 318).

Archaeologists accepted the law to identify and approach the material of the past in Jordan, while other scholars, mainly architects, reacted in a different way (Abu-Khafajah, 2007: 227). These scholars focused on the material that the law failed to identify and protect, especially the material dated after 1700 AD, including the domestic buildings and villages dating to the early twentieth century (e.g. Mahadin & Fathi, 1992; Faqih, 1991; Refa'I & Kan'an, 1987). This approach had consequences on the development of the Heritage Law established in 2005.

3.3.4 The Urban and Architectural Heritage Preservation Law of 2005

Antiquities were used as the main framework for the creation of laws and legislations in most GCC countries. However, the development of the definition of antiquities, particularly as a result of 'definition, name and function' gave other heritage its space and position in order to complete the heritage framework. In Jordan, for instance, the Urban and Architectural Heritage Preservation Law (some scholars call it the Heritage Law) was established in 2005 and focused on architectural heritage more than previous laws as a result of the development of the previous definitions and the scholars' involvement in the development.

In this Heritage Law, heritage site was defined as 'the building or site that has valued heritage in terms of building style or its relation with historical figures or national and religious events and built before 1750. The 1700 AD was changed to 1750 AD in response to this new law.

Heritage buildings were defined as architectural constructions and elements which have architectural, historical or cultural characters that tell specific events. Urban sites were defined as urban buildings, public places, residential neighbourhoods and landscapes that represent fixed values upon the culture of the residents' (Urban and Architectural Heritage Preservation Law, 2005: Article 3).

Again, this law was the result of the development of previous laws and experiences and showed the level of understanding of the values and meanings of heritage. It also resulted as an implementation of the tools which focused mainly on definition, name and function to shape its image within the heritage framework.

This development of the definition impacted different levels in various ways. For instance, the definition impacted heritage itself by defining different types of heritage and their functions. By defining different types, overlap or difficulty in distinguishing between the types of heritage were avoided, and the relationship between the different types was understood. The definition also impacted the development of laws, regulations and policies which guided implementation. Finally, it impacted communities, since showing the specificities of different types of heritage enhanced people's understanding and appreciation of their diverse values.

Based on the 1988 and 2005 laws, material of the past in Jordan was classified in two sections: the archaeology or antiquity section, and the heritage section. This separation allowed architectural and urban heritage to have their own space within the larger heritage framework, not just in terms of their definitions, but also in terms of implementation and management steps.

At an international level around the 1970s, when the Saudi definition was launched, several efforts define heritage had been made. Efforts following the 1926 international museums office included, UNESCO (1945), ICCROM (1956), ICOMOS (1965) and 2004 ICOMOS UK (Cultural landscapes)³⁶. This discussion aims not to present all the development of the heritage definition, but to focus on the main global developments that could be beneficially included in the Saudi law in 1972. An additional aim is to understand how the heritage definition developed and expanded.

3.4 The International Definition of Heritage

Since the Sixth International Congress of Architects in Madrid in 1904 (UIA), many efforts have been made to define heritage in the form of charters, recommendations and resolutions which have been introduced and adopted by international organizations such as UNESCO and ICOMOS. One of the early efforts to define heritage was made by UIA; this development of the definition of monuments was a step toward greater awareness for the meaning and values of heritage.

Monuments were divided into two classes, dead monuments and living monuments: ‘Dead monuments should be preserved only by such strengthening as is indispensable in order to prevent their falling into ruin; for the importance of such a monument consists in its historical and technical value, which disappears with the monument itself. Living monuments ought to be restored so that they may continue to be of use,

³⁶ Definition of cultural heritage, references to documents in history, selected by Jokilehto, originally for ICCROM, 1990 and revised for CIF 2005. This paper developed the cultural heritage definition by focusing on selected events and efforts, including the following: 6 AD Antiquity (Theoderic the Great), 1462 Italian Renaissance (Bull of Pius II), 1666 Sweden (Antiquities Ordinance), 1789-99 French Revolution (Instructions), 1802 Papal State (Edict), 1815 France (Quatremere), 1819 France (Ministry), 1830 France (Guizot), 1877 England (SPAB Manifesto) until 2004 ICOMOS UK (Cultural Landscapes).

for in architecture utility is one of the bases of beauty...’ (Jokilehto, 1990: 13). The focus of this definition was preservation, because the value of architectural heritage lies in historical and technical values. Preservation is a tool to keep heritage alive in order to discover the values behind it. Living monuments are only a part of heritage; the link between living and dead monuments must be found, preserved and presented to shape the whole heritage framework.

Discussing heritage in general and definition specifically is crucial. Heritage must be viewed from the wider context, especially before the Saudi definition period in 1972, to clarify and confirm the relationship between the development of the definition and its impact on the development of heritage at different levels.

The focus will be on the main conventions and charters that UNESCO and ICOMOS have published that have international resonance. These documents include: the Athens Charter (Monuments) in 1931, UNESCO (Convention for Protection of Cultural Property in the Event of Armed Conflict: Hague Convention) in 1954, UNESCO Recommendation Concerning the Safeguarding of the Beauty and Charter of Landscapes and Sites (Landscapes) in 1962, ICOMOS (The Venice Charter: The Conservation and Restoration of Monuments and Sites) in 1964 and UNESCO (Convention Concerning the Protection of the World Cultural and Natural Heritage) in 1972.

These conventions and charters are tools to study the development of the definition of heritage and its wider context at the international level and compare this context with the national level in order to identify gaps and analyse the impacts of any limitations within the Saudi definition of heritage. The main objective in analysing these

documents consists of extracting the values and categories that are mentioned directly or indirectly in these documents (Appendix 3. K and 3.L developments in heritage concepts and terminologies in UNESCO and ICOMOS). For example, the Athens Charter of 1931 stated that ‘proposed restoration projects are to be subjected to knowledgeable criticism to prevent mistakes which will cause loss of *character* and *historical values* to the structures’ (ICOMOS, 1931). As seen here, character and historical values were directly mentioned. The charter also states that ‘the character and external aspects of the cities in which they are to be erected should be respected, especially in *the neighborhood of* ancient monuments, where *the surroundings* should be given special consideration’ (ICOMOS, 1931). The terms ‘*neighborhood*’ and ‘*surroundings*’ referred indirectly to urban areas.

3.4.1 The Athens Charter (Monuments) of 1931

In the 1931 Athens Charter (Monuments), a new terminology arose: ‘Administrative and Legislative Measures Regarding Historical Monuments’, and ‘Aesthetic Enhancement of Ancient Monuments’. The conclusion of the Athens Charter recommended that ‘the public authorities in each country be empowered to take conservatory measures in cases of emergency. It earnestly hopes that the International Museums Office will publish a repertory and a comparative table of the legislative measures in force in the different countries and that this information will be kept up to date’ (ICOMOS, 1931: Article II). The charter also recommended that, in the construction of buildings, ‘the character and external aspects of the cities in which they are to be erected should be respected, especially in the neighborhood of ancient monuments, where the surroundings should be given special consideration’ (ICOMOS, 1931: Article III). Although the Athens Charter had no direct definition

for heritage, such expansion of the protection zone pointed toward the importance of heritage resources, not just single buildings or objects, but also the contexts and areas in which they grow and are integrated. Protection of context was not included in the 1972 law in Saudi Arabia, which caused loss of valuable heritage and caused buildings to be deprived of their roots, resulting in difficult interpretation and presentations of the correct picture of heritage in context.

This charter, within its contents³⁷, mentioned ten values: social, historic, character, identity, setting, sustainable, aesthetic, authenticity, scientific and ecological. It classified heritage into three different types: monuments, heritage cities and urban areas.

3.4.2 The UNESCO Convention (The Hague) of 1954

In the 1954 UNESCO Convention (The Hague), the term ‘cultural property’ emerges, which covers the following:

‘a) Movable or immovable property of great importance to the cultural heritage of every people, such as monuments of architecture, art or history, whether religious or secular; archaeological sites; groups of buildings which, as a whole, are of historical or artistic interest; works of art; manuscripts, books and other objects of artistic, historical or archaeological interest; as well as scientific collections and important collections of books or archives or of reproductions of the property defined above. b) Buildings whose main and

³⁷ Athens Charter (Monuments) contains the following topics: I. Doctrines, General Principals. II. Administrative and Legislative Measures Regarding Historical Monuments. III. Aesthetic Enhancement of Ancient Monuments. IV. Restoration of Monuments. V. The Deterioration of Ancient Monuments. VI. The Technique of Conservation. VII. The Conservation of Monuments and International Collaboration.

effective purpose is to preserve or exhibit the movable cultural property defined in sub-paragraph (a) such as museums, large libraries and depositories of archives, and refuges intended to shelter, in the event of armed conflict, the movable cultural property defined in sub-paragraph (a). c) Centres containing a large amount of cultural property as defined in sub-paragraphs (a) and (b), to be known as 'centres containing monuments' (UNESCO, 1954: Article 1)

The classification of cultural property into three types – movable/immovable, buildings and centres - was an additional step toward the development of a holistic and contextualised definition of heritage. Even within movable and immovable property, more detailed and specific components existed, such as monuments of architecture, art or history; archaeological sites; group of buildings; works of art and books.

In addition, the definition left the doors open to future additions of heritage assets in the form of 'other objects of artistic, historical or archaeological interest'. Emphasizing the relevance of cultural heritage for the people suggested that communities' rights, and relationships to heritage resided both locally and globally.

This convention addressed twelve values: cultural, social, historic, physical, character, sustainable, aesthetic, intangible, human, scientific, spiritual and archaeological. It categorised heritage into six different categories: single buildings, groups of buildings, archaeology, urban areas, intangible heritage and cultural property protection.

3.4.3 The UNESCO, Recommendation Concerning the Safeguarding of the Beauty and Charter of Landscapes and Sites (Landscapes), of 1962

The 1962 UNESCO Recommendation (Landscapes) was about safeguarding the beauty and character of landscapes and sites, referring to ‘the preservation and, where possible, the restoration of the aspect of natural, rural and urban landscapes and sites, whether natural or man-made, which have a cultural or aesthetic interest or from typical natural surroundings’ (UNESCO, 1962: 21). Due to the flexibility of this definition, possibility of expanding the definition and covering new elements existed. Adding the concept of landscapes to previous concepts, such as museums, cultural property, and dead and live monuments, led to better understanding.

This approach was crucial for international organizations in shaping the image of heritage within its real and wider context. UNESCO (Landscapes) listed eleven values: cultural, social, physical, character, setting, aesthetic, economic, scientific, spiritual, intrinsic and ecological. It categorised heritage in two different categories: landscape and cultural property protection.

3.4.4 The Venice Charter of 1964

The Venice Charter (1964) considered a wider range of heritage and was more specific in its recommendations. According to the charter ‘The concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or an historic event’ (ICOMOS, 1964: Article 1). Building the understanding of the values of heritage was necessary for putting heritage within its context and giving each element its definition and function.

The Venice Charter addressed the following values: cultural, social, historic, physical, character, identity, aesthetic, human, authenticity, integrity and archaeological. This charter also focused on categorising heritage into different categories: single buildings, groups of buildings, intervention, archaeology and urban areas.

These global recommendations and efforts from ICOMOS and UNESCO were the result of cumulative experiences and were considered in heritage policy-making and implementation. These concepts all existed before 1972 when Saudi's definition was created. However, as mentioned at the beginning, the definition of heritage in Saudi's law did not exist and seems to have been shaped under an antiquity perspective, even if it included wordings that might allude to architectural heritage. For example, the law's definition missed the concepts of monuments instead of antiquities, cultural property, museums, landscapes (natural, rural, urban) and an historic monument, not just an architectural work. These concepts did not rise at the same time but were a development process beginning with the development of the definition.

After looking at the development of the definition of heritage and the understanding of values through a heritage context before 1972, it is useful to examine understanding of the value of heritage and the concepts that drove heritage within its context in 1972.

3.4.5 The UNESCO Recommendation (National Level) of 1972

In 1972, the UNESCO Recommendation (National Level) and UNESCO Convention (World Heritage), supposed to be a result of previous recommendations, presented definitions of 'cultural heritage' and 'natural heritage'. Cultural heritage included three categories: monuments, groups of buildings and sites. Monuments were defined as 'architectural works; works of monumental sculpture and painting, including cave

dwelling and inscriptions; and elements, groups of elements or structures of special value from the point of view of archaeology, history, art or science'. Groups of buildings were defined as 'groups of separate or connected buildings which, because of their architecture, their homogeneity or their places in the landscape, are of special value from the point of view of history, art or science'. Sites were defined as 'topographical areas, the combined works of man and of nature, which are of special value by reason of their beauty or their interest from the archaeological, historical, ethnological or anthropological point of view' (UNESCO, 1972: 147).

The UNESCO recommendation (National Level) addressed the following values: cultural, social, historic, setting, aesthetic, economic, scientific, educational and political. This recommendation categorised heritage into six different categories: single buildings, groups of buildings, towns, archaeology, landscape, urban areas and cultural property protection.

At the time, the world was discussing monuments, defining them in detail and giving the opportunity to different disciplines, such as archaeology, history, art and science, to have a voice. Archaeology is one of the disciplines that assesses the value of heritage; this means that antiquities should feature in the heritage framework. The 1972 law in Saudi looked at heritage from the opposite perspective, however, including heritage under a broader category of antiquities. This misunderstanding affected both heritage and antiquities, not just in laws and regulations but also in societies and their relationship to heritage. While international laws and recommendations came from communities' experiences who participate in both decision maker and implementation stages. Because of this misunderstanding, Saudi Arabia lost a lot of heritage, and what remains are parts of buildings and values which

hardly complete the whole picture. In other words, community understanding was affected; conveying heritage values correctly and clearly is difficult.

In summary, the development of the definition at an international level (Figure 3.3) has resulted in more than twenty-one values and eleven categories before 1972 (appendix 3.L), whereas Saudi law included only five values and four categories. The heritage in Saudi Arabia today is a result of many factors, and limitations of the 1972 law were one of those factors, in terms of definition, legislation and implementation. The limitations impacted both heritage and societies due to misunderstanding the values of cultural heritage and its wider context. All heritage was put into one antiquities framework; this method shaped a certain image about heritage in general by focusing only on antiquities.

Since this definition was centred on antiquities, the law targeted preservation. Preservation, supposed to be one of many steps in the development of heritage, was instead the main focus of the law and its implementation, which caused a gap between different levels. For instance, the General Director of the National Heritage Centre in SCTNH said:

I will give you a real example; I'm from Awdat Sdeer [a city in Riyadh Province]. Since my childhood, I have passed Ghylan [a heritage site] which contains wells and castles. It was fenced and locked with terrifying watchman shouting and threatening, "Do not come close." I finished high school without being not just inside but even close to this site. Just recently I visited the site because I work in SCTNH. (General Director of the National Heritage Centre in SCTNH, interview, 14/08/2016).

Keeping heritage buildings gated and locked with no access for the public to visit was typical for decades. Indeed, that caused a marked gap between communities and their heritage which also increase the conviction in this approach for who implement the law and for who dealing with heritage. In the end, a particular image about heritage was shaped, implementation efforts were made and certain links between communities and heritage were established. In order to correct this, necessary changes must be pursued in definition, law, regulations and links.

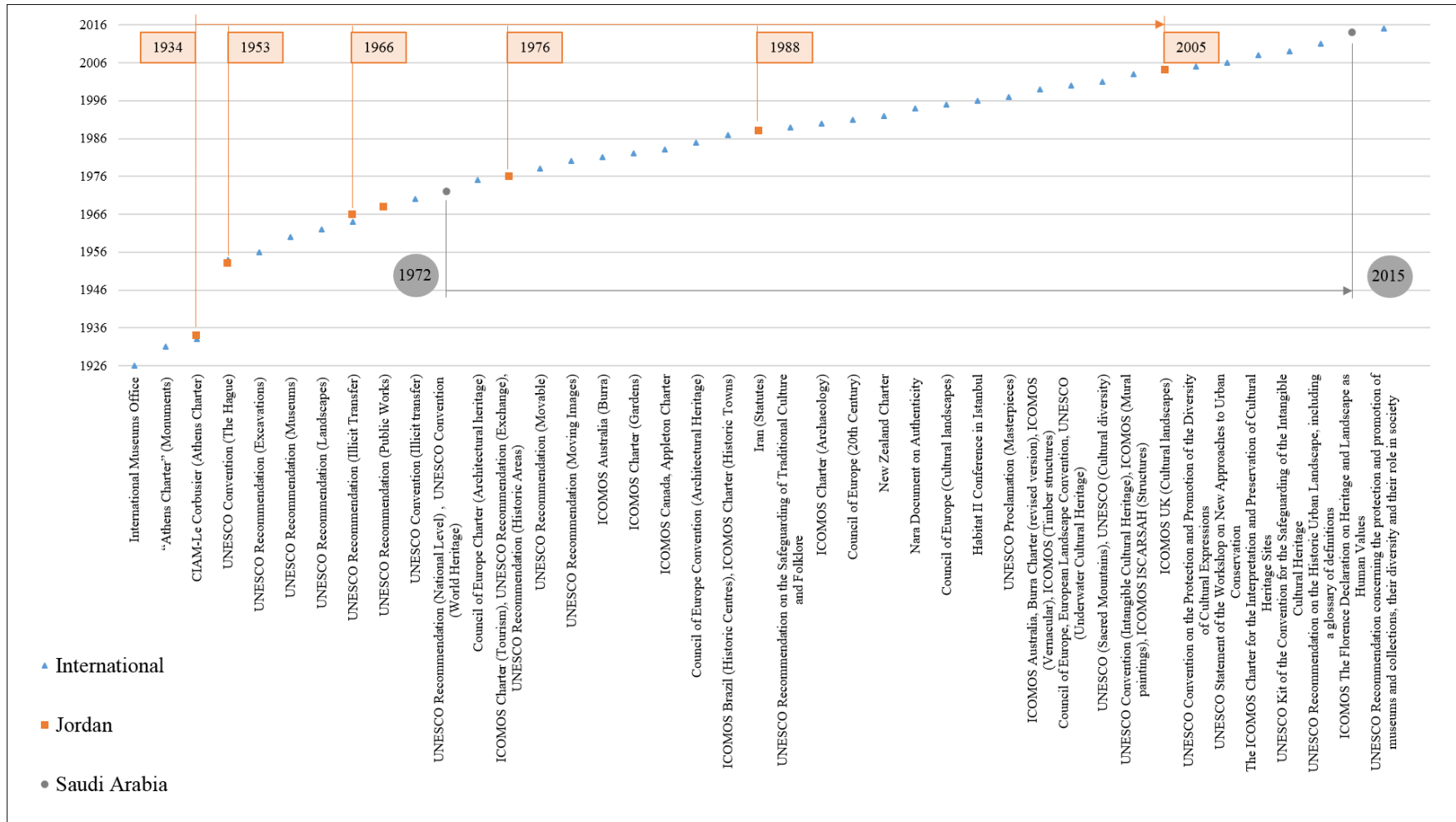


Figure 3. 3 The development of the meaning and understanding of heritage at international, regional and national levels

However, definitions or laws are not the only mechanism to control, develop or manage heritage. Other important requirements should be taken in account. For example, power of the societies and the level of individual and public awareness are other mechanisms that can affect heritage positively or negatively.

3.5 Development of the Definition of Heritage at a National Level

Efforts began from some government organizations; one of them was the Ministry of Municipal and Rural Affairs (MOMRA). Based on its roles and tasks in developing cities and towns, MOMRA dealt with some areas and buildings that had no regulations, approved definitions or specific functions. MOMRA tried to draw its own definition in 1988, launching a program ‘to study, document, classify, care for and benefit from the architectural heritage’ (Architectural Heritage of the Kingdom of Saudi Arabia, between Authenticity and Contemporarity, 2010: 5)³⁸. Therefore, the term ‘architectural heritage’ was introduced into Saudi legislation by a program not a serious action like law. This program included specific terminology such as:

The Traditional Village: ‘Any ancient village that still retains major traditional elements and characteristics in an integrated manner and does not interfere with the modern architecture...’

Old Districts: ‘The old quarters that from part of contemporary cities, in which modern architecture has spread...’

³⁸ Architectural Heritage of the Kingdom of Saudi Arabia, between Authenticity and Contemporarity, first edition 2003. And Architectural Heritage Preservation Guide, 2005. And Architectural Heritage of the Kingdom of Saudi Arabia, between Authenticity and Contemporarity, second edition 2010.

Ancient Structure: ‘Any ancient structure in the study area, within or outside the built-up area: honing special cultural significance that reflects particular religious, cultural, historical or architectural present-day ruin such as towers, places and ancient walls.’ (MOMRA, 2010: 7).

Such a Ministry program is not enough to provide guidance for heritage management if it is not adequately supported by legislation. In other words, heritage management requires specific law and communities’ participation.

At their definition, these subtitles show how the meaning of heritage has developed since the 1972 law. MOMRA defined heritage in general, and architectural heritage in particular, as something merely physically and geographically specific. The consequence of this approach to heritage was the same as that underlying the 1972 law: abstraction from the context and disconnection from the society.

The SCT was created in 2000 as a new government body and started its operations in the tourism industry, achieving increased awareness of heritage over time. SCT found heritage to be undefined and uncategorized, even as a key tourism component. The inevitable ad-hoc heritage management pushed SCT to create its own definition of architectural heritage.

SCT defined architectural heritage as ‘everything erected by humans, such as cities, villages, residential quarters and buildings including spaces and structures which have architectural, historical, scientific, cultural or national value, even if its history extends to early stage’ (SCT, 2010: 14). The comprehensive classification of heritage (from planning to urban to architectural scale) which underpinned this definition is noteworthy.

However, the meaning of the word ‘value’ and how it can be measured is vague, as well as what is considered valuable and what is not, and who assesses heritage value, based on what. The chronological reference point condensed in the term ‘early stage’ suggested an additional critique of the definition since it could lead to the exclusion of heritage that dates to more recent epochs. Furthermore, it was not clear if this term referred to pre-Islamic times and, if so, to what extent.

The development of the definition of heritage was not the only, yet certainly one of the most important, mechanisms to produce a comprehensive plan for appropriate heritage management. This plan must cover three main parts based on heritage values: heritage, law and society, which are the key points to address before dealing with any type of heritage.

Orbasli (2008) mentioned twenty types of values³⁹ and by implementing these types of values on the Saudi cultural heritage, it seems that the political value seems to be a priority in both cultural heritage conservation and development in Saudi cultural heritage: ‘For most of the twentieth century, preservation of architectural heritage in Saudi Arabia focused on the monuments of the ruling dynasty, the House of Saud...’ (Determann, 2010: 1). Determann (2010) described this as ‘preserving monuments of royal power’, such as fortresses and palaces, especially in the Riyadh region. For example, the Masmak Fort in Riyadh is one of the most important monuments, preserved since King Abdul Aziz Al Saud entered Riyadh in 1902.

³⁹ Orbasli, in the *Architectural Conservation*, mentioned these values in alphabetical order: Age and rarity value, Architectural value, Artistic value, Associative value, Cultural value, Economic value, Educational value, Emotional value, Historic value, Landscape value, Local distinctiveness, Political value, Public value, Religious and spiritual values, Scientific, research and knowledge value, Social value, Symbolic value, Technical value and Townscape value.

Most of the conservation efforts in Saudi Arabia focused on particular values while overlooking the rest, even within buildings that embodied or expressed political values. For instance, in most conserved heritage buildings, the political value does not come across as clearly as the technical and scientific values do. This method is clear in Al-Qeshlah palace in Ha'il province, the largest mud brick building in the Arabian Peninsula. The values celebrated in the Al-Qeshlah palace are of political and historical nature; however, technical, architectural, educational and cultural values could be enhanced and expressed at different levels in multiple ways towards the context of cultural heritage.

3.6 Other Issues in Saudi Heritage

Some issues pushed heritage in a deferent direction by increasing the gap in the understanding of the values of cultural heritage, such as development plans (five-year plans) and the oil revolution, which impacted heritage directly and indirectly. Such development plans seemed a valuable tool to develop the country and a great opportunity to include heritage within the development of Saudi Arabia. However, these plans had limited considerations of cultural heritage in Saudi Arabia.

3.6.1 Development Plans

Development plans, or five-year plans, were one of the most important tools to guide, set and achieve short and long-term objectives. However, any limitation in including cultural heritage within these plans, especially after implementation, had a huge impact in both the short and long-term. This was the case especially in developing countries, making plans for implementation and follow-up either a rescue tool or a drowning tool. The plans became a rescue tool if they were based on appropriate and

applicable criteria, standards and guidelines. However, they became a tool of drowning when they were applied with mistakes and limitations without immediate corrections. When a correction was done over a long period of time instead, it cost not just a lot of money but also time and generations. In some cases, there was no chance to correct. Development plans help to understand the role of cultural heritage in Saudi planning strategies both in the present and future. In this sense, identifying cultural heritage in these development plans and how they affected the cultural heritage position and image in Saudi Arabia is important, especially through the first two plans.

Saudi Arabia, as a developing country, prepared development plans from 1970. The First Development Plan (1970-1975 A.D./1390-1395 A.H.) was focused on basic aspects of development, particularly in the areas of health, education, agriculture, industry, trade and infrastructure. Article 5 of this plan was great opportunity to serve cultural heritage through activate and implement vocational training. However, institutes were created to provide vocational training in industrial and commercial fields rather than in local building materials and techniques, thereby contributing to the preservation and revival of traditional building materials, crafts and industries in general. This also impacted job opportunities creation in cultural heritage.

Education and vocational training were great opportunities to preserve cultural heritage, but the waves took this opportunity to modernisation and industries with fully support such as: mechanics, electricity and electronics specialties. In fact, the lack of knowledge of local building materials and techniques was one of the reasons behind the deterioration of cultural heritage. Orbasli (2009) concluded that ‘training programmes for local craftsmen must be instigated to enable them to regain skills in traditional building and repair techniques.’ (Orbasli, 2009: 62). Though this

development plan presented opportunities to promote and preserve cultural heritage through educational and vocational training, did not address tangible or intangible cultural heritage directly.

The Second Development Plan (1975-1980 A.D./1395-1400 A.H.), which covered the Saudi Antiquities law's period, focused on four main development objectives⁴⁰. Encourage 'migration from rural areas to cities with opportunities for industrial work' was one of the key objectives. Though encouraging this migration brought benefits to the society, it impacted cultural heritage by gradually dissolving ties between people and their traditional environment. This development plan tried to encourage communities toward modernisation rather than protecting cultural heritage.

Tourism was mentioned indirectly in the Fourth Development Plan (1985-1990) under hotel services. In the Fifth Development Plan (1990-1995), the tourism title was included under the services section. In the Sixth Development Plan (1995-2000), tourism services did not include heritage. The Seventh Development Plan (2000-2004) included tourism under the services sector, and cultural services under social development. The SCT was established in 2000, as a result of the plan's strategy. Even if these development plans included references to cultural services, cultural heritage was not fully addressed or covered. In fact, cultural heritage was not featured by any

⁴⁰ The four main objectives of the Second Development Plan are as follows: 1) Continue substantial investments in infrastructure. 2) Encourage the establishment of energy-intensive industries and the export of high-value added products such as hydrocarbon resources. 3) Seek to expand the establishment of government institutions and the development of manpower working in them. 4) Support and encourage the private sector by following four main features: a) Adopt the recruitment of foreign manpower to the Kingdom to assist in the implementation of development programs. b) Encourage migration from rural areas to cities with opportunities for industrial work. c) Allow private institutions to play a significant role in the development of the productive sectors and provide the State with all possible assistance and financial incentives. d) Utilize international conventions to obtain administrative expertise.

development plan in Saudi Arabia, whether linked to tourism or not, prior to its first mention in the Eighth Development Plan (2005-2009). Heritage and cultural sites and development of traditional crafts and industries were not mentioned in this plan as a separate theme, but rather were featured under tourism. In the Ninth Development Plan, heritage and cultural sites were no longer included.

3.6.2 The Oil Revolution

The absence of heritage law, policies and regulations resulted in an organizational gap, which filled quickly and easily by borrowed alternatives, such as a western lifestyle as fertile environment and huge foundations for modernisation. Before the Saudi law in 1972, and around the early 1960s, Saudi Arabia witnessed a massive economic boom from oil revenues that caused rapid modernisation and urban development. Bianca (2000) interpreted this urbanisation and sprawl as the main agents of the demolition of traditional urban and architectural heritage and their replacement with modern buildings.

During the early 1970s, according to Grill (1984), these newly expanding urban centres faced overwhelming waves of rural-urban and international migration due to rapid development. This was partly the result of the Second Development Plan in Saudi Arabia which encouraged migration from rural areas to cities, as mentioned above. The demand for quick expansion disregarded heritage conservation. Cities and towns became huge workshops for bulldozer expansion in almost all directions and levels, stifling the possibility for any heritage conservation discourse to emerge.

At the beginning of the 1970s, after launching Saudi law, the concept of built heritage conservation had been introduced but not fully understood in Saudi Arabia (Al-Naim,

2010). During the oil boom of the 1960s, the vernacular Saudi built environment had been affected as mentioned by some experts (Al-Zahrani, 2010). Al-Naim (2011) described a sense of ‘not belonging’ because of the rapid changes to urban environment that Saudi Arabia witnessed in the 1970s, thus the society faced concepts of ‘you’ and ‘me’ rather than ‘we’ and ‘our’ as mentioned above in the private property as a lack of considering heritage values (see point 3.2.2).

Al-Naim added ‘... people suddenly found themselves in a completely different physical environment from the local built environment to which they were accustomed.’ (Al-Naim, 2010: 29). In terms of the ‘traditional identity’ in the built environment in Saudi Arabia, Eben Saleh (1998) argued that ‘recent buildings have lost their traditional identities and have become hybrids of exotic character in their architectural form, main concepts, arrangement of spaces, organization of elements and building techniques employed’ (Eben Saleh, 1998: 275). This judgment was shared by Konash (1980), who added that a lack of knowledge of the Saudi cultural heritage by western firms and organizations practising in the 1970s was one of the reasons behind the loss of traditional Saudi identity. Full understanding of local cultural heritage was more likely available locally than amongst foreign consultants. Al-Hathloul in 1981 recommended that future building regulations should respect the traditional architecture on the basis of Saudi people’s needs and cultural, social and religious requirements (Al-Hathloul and Muhal, 1991).

The absence of the laws and regulations that addressed cultural heritage caused a gap that was filled by other alternatives. For example, Fadaan (1983) suggested that ‘attraction(s) to Western lifestyle have drawn Saudi attention away from developing a clear and concise understanding of the evolution of a traditional living environment’

However, the exchange of experiences was crucial, as noted by Knoash (1980), who discussed the collaboration between Saudi and foreign architects. Western urban concepts and regulations impacted Saudi cities and towns.

Thus, western lifestyle was adopted in absence of understanding the values of Saudi cultural heritage, especially in laws, regulations and strategic plans at both the national and local levels. The negative impacts from the oil revolution on the built environment in Saudi Arabia were agreed upon by all these authors, including the loss of cultural identity. They focused on identity value to preserve vernacular architecture in Saudi Arabia, but according to the international policy, there are more than twenty-one values of cultural heritage, which together contribute to shape its whole image.

3.6.3 The Antiquities, Museums and Architectural Heritage Law of 2014

After 1972, another law wasn't established until 2014. The Antiquities, Museums and Architectural Heritage Law of 2014 contained ten chapters and ninety-four articles. The law was more developed than previous law, especially through its attention to definitions. For example, this law gave a specific definition for antiquities (whether fixed or movable), architectural heritage, historical sites, heritage sites, heritage pieces, museum and excavation. More attention was also paid to various antiquities such as sunken antiquities.

In Article 25, historical sites were classified in three categories: A, B and C (sites of high, medium and low importance, respectively). This classification was also applied to urban heritage sites in Article 45. The focus will be on the discussion of urban heritage, rather than other topics such as sunken antiquities, museums, penalties, investigation and trial.

This law also recommended a list of urban heritage sites (Article 25), recorded according to twenty-one specific criteria⁴¹ that were mentioned in the Executive Regulations in Article 15.

This law included more values than previous law, including: aesthetic, archaeological, authenticity, character, cultural, economic, educational, historic, identity, intrinsic, physical, political, scientific, social and spiritual. However, six values were not included: ecological, human, intangible, integrity, setting and sustainable values (Table 3.1). This law also included nine categories, namely: archaeology, cultural property, groups of buildings, heritage cities, intangible heritage, monuments, single buildings, towns and urban areas. It missed two categories: intervention and landscape.

Table 3. 1: The values included in the 2014 law

International Values	Values in 2014	International Values	Values in 2014
1. Aesthetic	√	12. Intangible	×
2. Archaeological	√	13. Integrity	×
3. Authenticity	√	14. Intrinsic	√
4. Character	√	15. Physical	√
5. Cultural	√	16. Political	√
6. Ecological	×	17. Scientific	√
7. Economic	√	18. Setting	×
8. Educational	√	19. Social	√
9. Historic	√	20. Spiritual	√
10. Human	×	21. Sustainable	×
11. Identity	√	The total	15/21

⁴¹ The criteria are: age, rarity, urban importance, religious importance, historical importance, scientific importance, cultural importance, national importance, social importance, functional importance, artistic importance, aesthetic importance, investment possibility, geographical location and accessibility, architectural design and details and style, demolition percentage, accessibility inside the site, expected future status and any other criteria that approved by SCTNH.

Despite the comprehensive provision of this law, intangible cultural heritage was still not adequately considered, as stated by the Head of NBHC in an interview on 14 August 2016. The implementation steps and process were also unclear. The first step toward implementation was applying two criteria for the classification and selection of heritage sites (see chapter 5). This mechanism in movement from law, through bodies that implement the law, toward actual sites at a local level, confirmed the importance of heritage management as a process rather than separated steps. Looking at heritage management as a process avoided many problems, such as levels of participation from both organizations and communities at local level. Otherwise, the implementations at a local level will be suffer from conflicts between the main players.

For example, the Director of Planning and Development in the Ha'il Municipality stated in interview: 'We did not receive any copy or information about this new law, and we had no idea about it in Ha'il Municipality' (Director of Planning and Development in Ha'il Municipality, interview, 26/08/2016). As seen here, miscommunication is one of the serious issues that impact cultural heritage sites. The definition provided in the law could not develop cultural heritage alone, in spite of its importance measuring the level of understanding concerning values of cultural heritage. It will be confirmed in the next two chapters (4 and 5), showing the link between law, organizational structures and implementations at a local level in managing cultural heritage within its process.

3.7 Summary and Immediate Inferences

The official definition for heritage in Saudi Arabia was provided by the first law in 1972. However, analysis of the historical background of this law illustrated critical

issues. For example, law mainly outlined departmental responsibilities rather than delving into the wider context and meaning of heritage. Moreover, the people who created the 1972 law were from archaeological and political backgrounds (predominantly from international bodies); this had an impact on the contents of the law and its legal framework.

Furthermore, because of the law's definition and only one in place in Saudi Arabia at that time, antiquities were the only heritage considered worthy preservation. This framework shaped the concept of heritage by limiting it to antiquities without consideration of both tangible and intangible cultural heritage within its context. This approach affected heritage and its comprehension within communities, thus causing a lack of understanding of cultural heritage values within societies.

Heritage was defined within the context of an antiquities frame-work. It needed instead to be classified according to correct definition and function, not just for defining the concept, but also for following implementation processes.

Furthermore, this law did not pay enough attention to people; in other words, cultural heritage was not addressed properly. For example, the preservation, protection or investment of private property was not covered by the law or any other regulations. Instead, keeping heritage buildings disconnected from people's daily lives generated misrepresentations of heritage values.

The development of cultural heritage definitions and laws at the international level began at an early stage. At the regional level, both the definition and the implementation of these laws were developed in Jordan between 1934 and 2004. This development impacted the understanding of the values of cultural heritage in different

ways. For instance, based on the 1988 and 2005 laws, Jordan classified two sections of material: the archaeology or antiquity section and the heritage section. This allowed architectural and urban heritage to have space within the bigger framework, whether in definition, implementation or management steps. However, in Saudi Arabia, only two definitions were produced from 1972 to 2014. Saudi heritage has limited experience in terms of regulations and laws, which has impacted the heritage context and communities.

The development of the definition and laws at an international level resulted in twenty-one values and eleven categories before 1972. However, Saudi law included only five values and four categories. The limitation of the 1972 law, whether in definition, legislation or implementation, resulted in the present heritage situation in Saudi Arabia. This limitation had its impacts both on heritage and societies due to a misunderstanding of the value of heritage and its wider context.

By reducing heritage to one framework, focusing only on antiquities, certain image was shaped about heritage in general, and the law focused on the preservation as a target. In addition, keeping all heritage sites gated and locked for decades had caused a marked gap between communities and heritage as well as increase the conviction in this approach for who implement the law and for who dealing with heritage. Additionally, some issues increased the gap in understanding the values of cultural heritage. For instance, five-year development plans and the oil revolution impacted heritage both directly and indirectly. In the end, a particular image about heritage was shaped, and implementation efforts were made that established these gaps between communities and heritage. To correct this, necessary changes in definition, law, regulations and links must be pursued.

However, managing heritage must make other considerations besides the definitions and laws. Societies' power and individual and public awareness are other mechanisms that can affect heritage. Those who officially manage heritage at national and local levels, especially the government bodies, will be discussed in the next chapter.

Chapter 4: Organizational Structures

4.1 Introduction	142
4.2 Organizational Structure in Saudi Arabia between 1972 and 2015	144
4.3 The Placement of Heritage	145
4.3.1 Area of heritage under the MOE and SCTA	145
4.3.2 Heritage within tourism framework	148
4.3.3 Heritage within Saudi development	150
4.4 Main players	152
4.4.1 The Ministry of Education (MOE).....	153
4.4.2 Ministry of Municipal and Rural Affairs (MOMRA)	158
4.4.3 Ministry of Culture and Information (MOCI).....	164
4.4.4 Saudi Commission for Tourism and National Heritage (SCTNH)	168
4.5 Lessons Learned from Relevant Experiences.....	173
4.5.1 Historic Cairo	174
4.5.2 Petra	178
4.5.3 Learned lessons from Petra and Historic Cairo	181
4.6 Organizations' Capacity	183
4.6.1 Knowledge capacity	184
4.6.2 Knowledge resources	191
4.7 Summary and Immediate Inferences	193

4.1 Introduction

The discussion of organizations is of no less importance than the discussion of laws and regulations. The laws and regulations need to be transferred into action within a practical administrative framework. These actions are managed and implemented by different bodies that examine the accuracy and ability of the laws. However, when it comes to heritage development; both tangible and intangible, more key players are likely to be added; thus, more roles need to be interconnected.

This chapter focuses on understanding the current structure in Saudi Arabia that manages cultural heritage, at national and local levels. This crucial discussion considers the types of relationships between key players such as education, municipalities and tourism. Addressing the organizational issue will lead to identification of ways to encourage effective administrative stakeholder involvement by taking a holistic view of the heritage values and aiming towards increasing public awareness. Also, this discussion will establish ways of enhancing the organisational structure for cultural heritage in general, and architectural/urban heritage and tourism sectors in particular.

As Orbasli states, ‘Government structure, both national and local, is different for each country, particularly in respect of the location of power, control and decision making’ (Orbasli, 2000: 99). In Saudi Arabia, the Council of Ministries, led by the custodian of the Two Holy Mosques, is the apex of the organizational hierarchy. This council includes all the ministries; under it are twenty-six ministries and thirty-three ministers,

as well as some bodies below the ministerial level, such as commissions and institutions⁴², that have no representatives on the council.

The goal here is not to argue against different governmental models, but to understand the power of decision-making and the type of relationships between main players in Saudi Arabia. Cultural heritage management generally, and urban and architectural heritage management specifically, includes a large number of players with different roles, backgrounds and conflicting interests.

The type of relationship between decision makers can create conflict and tension. As stated by Flyvbjerg and Richardson (2002) and Royal Town Planning Institute (RTPI) (2001), the identification and understanding of the conflicts at stake is a crucial planning task⁴³. Conflicts and tensions result not only from the different objectives that each organization tries to achieve and follow but also from the priority of these objectives within the organizations at national and local levels.

Larkham (1990) mentioned that the decision-making process includes both outsiders and insiders, as well as the agents of change with an understanding of the local environment. A balance between insiders and outsiders, horizontally and vertically, at national and local levels, is required to achieve appropriate management and

⁴² Examples of organizations at less than the ministerial level: Saudi Commission for Tourism and National Heritage (SCTNH), Royal Commission for Jubail and Yanbu (RCJY), Communications and Information Technology Commission (CITC), General Commission for Survey (GCS) and some commissions that related to development at the province level such as High Commission for the Development of Riyadh (ADA), the Development Commission of Makkah Al Mukarramah and Mashaaer (DCOMM) and the High Commission for the Development of Ha'il (HCDH).

⁴³ RTPI - Royal Town Planning Institute (2001). A new vision for planning. [Online] [Accessed on January 29, 2018] <https://www.rtpi.org.uk>. Flyvbjerg, B and Richardson, T (2002) Planning and Foucault: In search of the dark side of planning theory. In P. Allmendinger, and M. Tewdwr-Jones (Eds.), *Planning futures: New directions for planning theory* (pp. 44–62). London: Routledge.

sustainable cooperation. Additionally, the laws mentioned in the previous chapter impacted organizational structures, whether in the Ministry of Education (MOE) or later at the Saudi Commission for Tourism and National Heritage (SCTNH).

4.2 Organizational Structure in Saudi Arabia between 1972 and 2015

Before the present twenty-six ministries, there were less than eight ministries in Saudi Arabia in 1972⁴⁴, and one of them was the MOE, which managed antiquities and museums were managed. The reason behind the increase in the number of ministries was the development and growth of different fields in Saudi Arabia. This development required new bodies within the government structure, such as the Ministry of Housing and other organizations.

However, cultural heritage was not one of these developments until 2000, when the SCT⁴⁵ was established. After this establishment, heritage management began, specifically in 2008 when antiquities and museums merged with the SCT to become SCTA⁴⁶. Indeed, cultural heritage remained without official management for a long time, which affected the heritage and impacted public awareness and organizational understanding. It must be clarified that MOE was responsible for antiquities, and there were some efforts made toward intangible heritage from the Ministry of Culture and Information (MOCI), especially encouraging folklore. Reduction of intangible heritage in the folklore or any superficial practices leads to the need for investigating

⁴⁴ AlKhawli, O. (1998) Ministries and ministers in the Kingdom of Saudi Arabia, a legal and historical study, Jeddah: The Author.

⁴⁵ Saudi Commission for Tourism (SCT).

⁴⁶ Saudi Commission for Tourism and Antiquities (SCTA)

the placement of tangible and intangible heritage within Saudi government organizational structure.

4.3 The Placement of Heritage

The government has a clear role to play especially in terms of the maintenance of heritage and environmental assets on which sustainable tourism is largely based (Paszucha, 1995: 40). However, it is true that ‘only fairly recently has the international community begun to appreciate the importance of conserving cultural heritage as places where social and cultural factors have been and continue to be important in shaping them, rather than as a series of monuments offering physical evidence of the past’ (ICOMOS, 2013: 13). The institutional organizations that dealt with antiquities and heritage conservation in some countries like Jordan and Syria grew out of this position of heritage chauvinism and lack of awareness to the significance of the cultural heritage (Barakat & Daher, 2000: 40).

The need for maintenance is applicable in Saudi Arabia because of the rich cultural heritage there, as well as the need for understanding the values of cultural heritage within its context. Lack of awareness to the significance of the cultural heritage values is exist in the Saudi context, making the position of heritage undefined especially in terms of organizational structures for the main players.

4.3.1 Area of heritage under the MOE and SCTA

Before 1972, there were no organizations or management bodies for cultural heritage in Saudi Arabia. Since then, the management of heritage passed through five notable stages (Figure 4.1), with participation from some organizations (Figure 4.2)

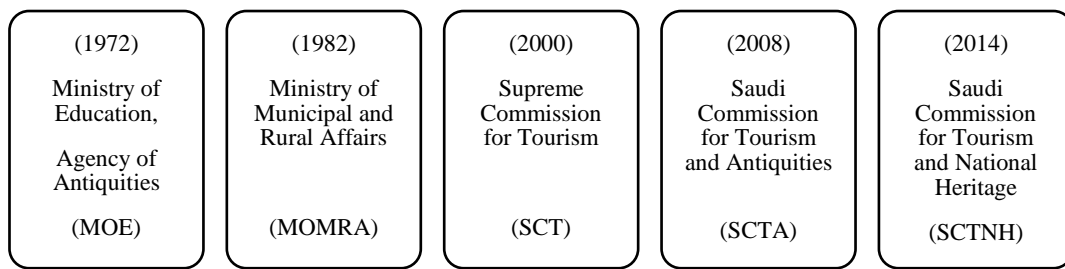


Figure 4. 1 The five main stages of heritage in Saudi Arabia.

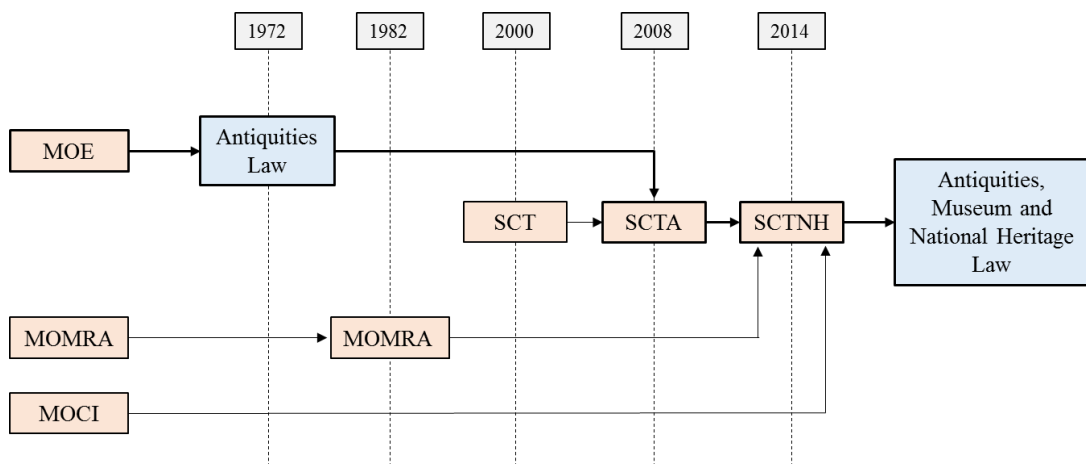


Figure 4. 2: The participation from organizations in heritage development in Saudi Arabia.

These stages are mainly a reflection of the establishment and development of laws and policies that caused an evolution of the organizational structure for implementation. In 1972, heritage organization and management began, fully focused on antiquities. Until 2014, heritage management was limited to antiquities under the responsibility of

the MOE, except for some initiatives and regulations in the 1980s, particularly from MOMRA⁴⁷.

This stagnation was not only limited to the laws and regulations but also included heritage and the communities. There were two approaches towards heritage; one of them looked at heritage from an archaeological perspective. This perspective was taken especially by those from the department of antiquities and from archaeological backgrounds who looked at heritage as part of antiquities, needing protection in the same way as antiquities⁴⁸.

The other approach considered heritage, especially architectural heritage, merely to be old buildings situated on valuable land, a view subscribed to mainly by those who had power within the municipalities. This created a conflict that impacted the development of the understanding of cultural heritage in general and in architectural heritage specifically. After 2014, SCTNH played an important role in dealing with these conflicts, especially in terms of laws and regulations. However, the implementation of these conflicts were a separate issue altogether, as will be discussed in the next chapter.

Under the MOE, cultural heritage was shaped mainly by the antiquities department, particularly by people with a background in antiquities who believed in just antiquities value without any involvement of other cultural heritage values. One of the reasons for this was the limitations in the law itself (see the previous chapter), even from the perspective of the archaeologists. This antiquities framework drove efforts for

⁴⁷ In 1982, a royal decree was established to highlight that MOMRA should conserve the traditional districts of each city or town. This royal decree was a step toward understanding the importance of national heritage in each region of Saudi Arabia.

⁴⁸ This approach was clearly noted through fencing and locking most of heritage sites across of Saudi Arabia for long time.

excavations and interpretation stages for a long time, without consideration of other values and context. After a while, archaeology became the only heritage, and no other links existed with other tangible and intangible heritage.

SCTNH saw a big change in the concept of heritage; however, the issue concerning the link between cultural heritage and tourism remained. Especially in Saudi Arabia, the image of cultural heritage embodied in the tourism framework. These implementations shaped the image of cultural heritage, particularly architectural heritage, and linked it with tourism activities and festivals. This link impacted cultural heritage due to the seasonality of tourism in Saudi Arabia. It also impacted implementation stages through application of criteria for the classification of heritage sites (see the next chapter) that focus on tourism.

4.3.2 Heritage within tourism framework

Most the heritage assets in Saudi Arabia are located in historic town centres. Cultural heritage provides a diverse range of social and economic values which people engaged in and benefits tourism, leisure and entertainment. In general, tourists are attracted to cities for many reasons, one of which is the specialized experiences and values they offer.

Indeed tourism is not the only activity that occurs in heritage sites; rather it is one element amongst many. However, it is certain that cultural tourism in historic cities is a major strength in generating economic activity and achieving revitalisation, as well as providing a way to preserve cultural heritage values. Cultural tourism could be both a tool and an objective towards developing and managing cultural heritage.

Ashworth and Tunbridge (2000) illustrated that three elements need to be gathered, namely an activity, tourism; a set of resources, heritage; and a setting, the city (Ashworth and Tunbridge, 2000:54). However, the balance between these three elements is crucial; although it varies from one site to another, the link between the sites illustrates a justification for tourism to heritage sites.

The concept of domestic tourism in Saudi Arabia was not common or even acceptable before 2000, except in some activities in the summer, particularly in the Aser province (due to its weather). When the SCT was established in 2000, the emphasis was on community acceptance of tourism as a valuable economic resource. Diving into the communities' complexity and changing the image of tourism was complicated in terms of methods, organizations and implementations. In fact, the tourism sector in Saudi Arabia, and in most GCC countries, is a relatively new economic sector when compared with some international and even regional contexts, such as Egypt and Jordan.

In 2000, the SCT began to establish the General Strategy for Tourism, which attempted to guide this new government body in developing the tourism industry. The vision of this strategy stated, 'As the cradle of Islam, the Kingdom of Saudi Arabia aims to develop sustainable tourism for the socio-cultural environmental and economic benefit of all, reflecting its cherished Islamic values, heritage and traditional hospitality' (SCT, 2003:8). The mission stated, 'The Kingdom of Saudi Arabia will harness its unique endowments to develop tourism, in a sustainable manner, providing a quality experience, while contributing to economic diversification, employment creation, environmental and heritage preservation, cultural awareness and community enrichment' (SCT, 2003: 9).

This vision and mission, clearly showed that the main target was tourism and placed heritage within this framework. Placing heritage within the tourism framework and enhancing communities to accept tourism as an economic value in the early stages of participation in the tourism industry caused some conflicts, not only toward heritage but also toward the wider context of heritage. Reducing heritage to the tourism framework was similar to reducing heritage to antiquities, as had happened previously in Saudi Arabia.

4.3.3 Heritage within Saudi development

The physical location of any heritage site shapes the relationship between the heritage site and community. Most heritage buildings are located in/around city centres where the real interaction between people, their environment and their lifestyle is practiced. Because of the development and increase in income - nationally, locally and individually - and the growth of population, a need arose to expand the built environment. Communities were driven to build new settlements, which required layered development, including the development of infrastructure. New buildings and districts were built and expanded, and this ongoing development occurred at the expense of the traditional urban centre. Therefore, not only has there been a loss of heritage buildings, but a loss of the traditional lifestyle and associated values as well.

Development is one of society's heavy requirements; however, understanding how it takes place is also crucial. In Saudi case, one of the key players in development, especially in housing, was the Real Estate Development Fund (REDF). REDF is a

government organization that lends money to build houses without interest⁴⁹. This helped people to build new houses in new areas. However, the extent to which development occurred was unexpected, and its growth was unmanaged at different levels.

The new areas, new design and new buildings drew community away from older areas, which were later occupied by other groups of people, such as foreign workers or low-income people. At that time, the new image of city centres was being shaped, and certain perspectives were being applied, not only toward these areas, which contained most heritage sites, but also toward the heritage context there, such as the traditional lifestyle and associated values. In addition, the Head of the Department of the Studies and Research in MOMRA, stated, ‘There was no one governmental entity looking after architectural heritage, it was an individual effort whether at organizations level or departments and individuals level’ (Head of the Department of the Studies and Research in MOMRA, interview, 20/8/2016). This phenomenon impacted heritage in general and architectural heritage particularly. It also impacted, stakeholders, who look at these areas as a risk rather than an opportunity.

It is crucial to identify who the main players are and who manages cultural heritage in Saudi Arabia, in order to highlight and understand the sources of the conflict and tension as one of this chapter’s objectives.

⁴⁹ The REDF was established by Royal Decree No. (M / 23) in 1974. The purpose was to contribute to the establishment of modern housing and residential complexes in Saudi Arabia. The headquarters are located in Riyadh, and about 40 branches and offices are spread across the Kingdom, covering more than 4279 cities, towns and centers. The REDF started with a capital of SR 250 million (\$ 66 million) and then doubled several times to become the capital of the Fund until the end of the financial year 1432 / 1433H (2011/2012) to about S.R 183 billion (\$ 48.8 billion) and to become one of the largest mortgage institutions in the world. (REDF, 2014, Annual report)

4.4 Main players

Other main players besides REDF impacted heritage, though, and identifying these main players and who manages cultural heritage in Saudi Arabia is crucial to understanding the sources of conflict and tension. All the government and non-government organizations at the national and local levels are important players in heritage sites. Furthermore, when it comes to cultural heritage, both tangible and intangible, a greater number of different departments and sections are likely to participate. Indeed, all organisations, specifically those involved in socio-cultural matters, have a stake in cultural heritage management. However, this chapter discusses the organisations that are directly involved in cultural heritage (see Figure 4.2). The impact of these organisations on cultural heritage in general and architectural heritage in particular is significant and notable

Road construction, import and export of goods and other government tasks have an impact on cultural heritage, directly or indirectly, although the level of participation and involvement varies. The level of participation from the MOMRA, which is involved directly in management of the built environment within cities, towns and villages, is different from that of the Ministry of Transportation (MOT), which is responsible for building transportation infrastructure and linking sites, cities, provinces and even countries, in spite of its impact on heritage sites. The MOT is an important player in cultural heritage through its remarkable efforts, such as providing accessibility to heritage sites. Equally instrumental is the role of the MOE, which is involved directly in social development and plays a key role in encouraging public awareness, especially in Saudi Arabia when the first antiquities department was under MOE management (1972 – 2008).

Another criterion in the present discussion is that organizations responsible for cultural heritage management are also physically present at the local level, in order to link laws with implementations at the local level through organizational structures. The main players in Saudi Arabia who fit these criteria are the MOE, MOMRA, MOCI and SCTNH. The efforts of these players reach both national and local levels. The integration and conflict at the national level will be expanded at the local level with direct and indirect impacts on and between main players, including heritage sites.

4.4.1 The Ministry of Education (MOE)

The official education system in Saudi Arabia started when the Knowledge Directorate was created in 1924 (1343 AH); and since then, the education system has developed and changed dramatically⁵⁰. In 2015 (1436 AH), an important decision was made that merged the MOE with the Ministry of High Education (MOHE)⁵¹. This allowed the education system and its programs at different levels to fall under the responsibility of one ministry. In other words, it created an opportunity to manage cultural heritage education in the MOE more effectively by increasing cultural heritage awareness at all levels of the educational curriculum. This was done with the aim of ensuring that all future generations be made aware of the country's heritage.

⁵⁰ In 1927 (1346 AH), for example, a decision was made to form the first Board of Knowledge; the purpose was to form an education system to supervise education in Al-Hejaz region. Then, in 1953 (1373 AH), the Ministry of Knowledge was established. In 1960 (1380 AH), the establishment of the General Presidency for Girls' Education was an important step toward covering society's different components. In 2002 (1423 AH) the Ministry of Knowledge and the General Presidency for Girls' Education were combined. Changing the ministry name was evidence of the development of the education system, especially in 2003 (1424 AH), when the Ministry of Knowledge became the Ministry of Education. Resources: Hakim, A (2012) Education System and Policy, Egypt: Etrak Publish [in Arabic]. Abdullah, A (1982) History of Education in Makkah, Jeddah: Dar Alshrouq [in Arabic].

⁵¹ The combination was by a royal decree No. A/67 on 9/4/1436 AH.

There is no doubt that the education system affects public awareness of cultural heritage. Before 2000, no official body held responsibility for heritage, tangible or intangible. A general department within the MOE did focus on antiquities⁵². However, cultural heritage values in this department were limited, both for cultural heritage and for antiquities. For example, within school curriculums, no such subject or main course focused on cultural heritage values. Some subjects about Islamic history taught from a religious perspective; other subjects taught Saudi history from a political point of view, but neither took any consideration for cultural heritage values or context (Abdul Rahman, 1982: 32 and Abdulhamid, 2012: 186).

The education system, especially primary and secondary schools, illustrates the lack of including these values within school materials and subjects. For example, a large number of scholars in education agreed on the limited coverage of cultural heritage in school, particularly in citizenship curriculums⁵³. Alrais (2000) concluded that the cultural values among other values that included in the citizenship curricula in Y4, Y5 and Y6 in Saudi schools are 0.4%, 0% and 4.5% respectively, with an average of 1.7%, compared with other average values, such as religion values at 23.4%⁵⁴.

⁵² Department of Antiquities and Museums within the MOE structure, which merged with tourism in 2000 to be the SCTA.

⁵³ For example, Alrais, A. (2000) Values included in the citizenship curriculums in the last three classes in primary school in Saudi Arabia, Riyadh: King Saud University, Faculty of Education, Department of Curriculum and Teaching Methods [in Arabic]. AlAjaji, A. (2001) Educational difficulties associated with the Saudi experience in the application of the curriculum of Citizenship as realized by the secondary school teachers in Riyadh, Riyadh: King Saud University [in Arabic]. Almuaql, A. (2004) Analysis of learning activities in the curriculum of citizenship in Saudi Arabia and the view of teachers toward it, *Journal of Educational and Social Studies*, 10 (3:79-137) [in Arabic]. Alsaghir, A (2003) An analytical reading of the content of the Citizenship Document for Y3 and 4 in the primary school in the UK. Riyadh: King Saud University [in Arabic]

⁵⁴ Alrais (2000) came out with conclusion of the percentage of the values in y4, 5 and 6 in the primary school in Saudi Arabia, particularly in citizenship curriculum. These percentages are: religion values: y4 25%, y5 32%, y6 12.6%, with total 23.4%. Cultural values: y4 0.4%, y5 0%, y6 4.5%, with total 1.7%. Social values: y4 14%, y5 21%, y6 19.8%, with average 18.6%. National, Economic, Aesthetic,

A large number of deputies and departments (Appendix 4.A) exist at the national level⁵⁵ to address this lack. The Ministry Deputy of Curricula and Educational Programs is one of the key players due to its roles in applying the concept of cultural heritage values, context and awareness in the education system. In terms of architectural design, vernacular architecture and local identity the Ministry Deputy of Buildings plays an important role, due to its responsibility to design schools in the built environment. Thus, these two local representatives link and integrate surrounding areas and sites, including materials, colours and architectural elements⁵⁶. For example, the Director of the Buildings and Projects Department in the MOE highlighted that ‘We have a problem in applying the local vernacular architecture in the school’s design, because the identity for each province is not clear or approved officially’. He added, ‘SCTNH and MOMRA should work together to give the MOE the identity of each province to implement it on the schools’ designs.’ (Director of the Buildings and Projects Department in MOE, interview, 16/8/2016) This statement highlighted the importance of MOMRA and SCTNH in terms of shaping the identity whether locally or nationally. MOMRA and SCTNH gained their importance through their power and

Recreation, Environmental and Health values are 20%, 12.1%, 9.5%, 0.4%, 1.1% and 13.2% respectively.

⁵⁵ There are Nine Ministry Deputies, and they are: The Ministry Deputy of Education Affairs, The Ministry Deputy of Education (Boys – Girls), The Ministry Deputy of Planning and Development, The Ministry Deputy of Buildings, The Ministry Deputy of Curricula and Educational Programs, The Ministry Deputy of Scholarship Affairs, The Ministry Deputy of Planning and Information, The Ministry Deputy of Schools Affairs, and The Ministry Deputy of Private Education. Also another nine General Departments, namely are: Directorate General of Administrative and Financial Affairs, Directorate General of Internal Auditing, Directorate General of International Cooperation, Directorate General of Legal Affairs, Directorate General of Information Technology, Directorate General of Public Relations and Media, Directorate General of School Security and Safety, Directorate General for Women's Affairs, and Directorate General for Follow-up.

⁵⁶ The centralization in schools design has caused samples and Uniform models, which has no link with identity and even the location. There are different types of the schools design based only on the number of the students with no consideration for the urban and local requirements and needs (Appendix 4.H).

knowledge that impacted the management and development of heritage as will be expanded later.

At the local level, two categories represent the MOE in the provinces. One is the General Department of Education (GDE) which sits at a higher level than the Department of Education (DE) in the province⁵⁷. These departments (Figure 4.3) are the link between the end users (schools) and the ministry (decision makers); this structure is similar to that of the municipalities. Players at the local level of the GDE, such as GDE in Ha'il, for example, represent the main player at the national level. However, action is taken at the national level while the local level focuses on implementing and following up on this action. For example, the Planning and Development Department at the local level represents the Ministry Deputy of Curricula and Education at the national level. Also, the Department of Student Activity participates in designing and developing class- and non-class-based activities, which is one of the most effective approaches in the education system concerning awareness of cultural heritage.

⁵⁷ There are seventeen general departments of education and twenty eight departments of education that are distributed throughout Saudi Arabia. (moe.gov.sa)

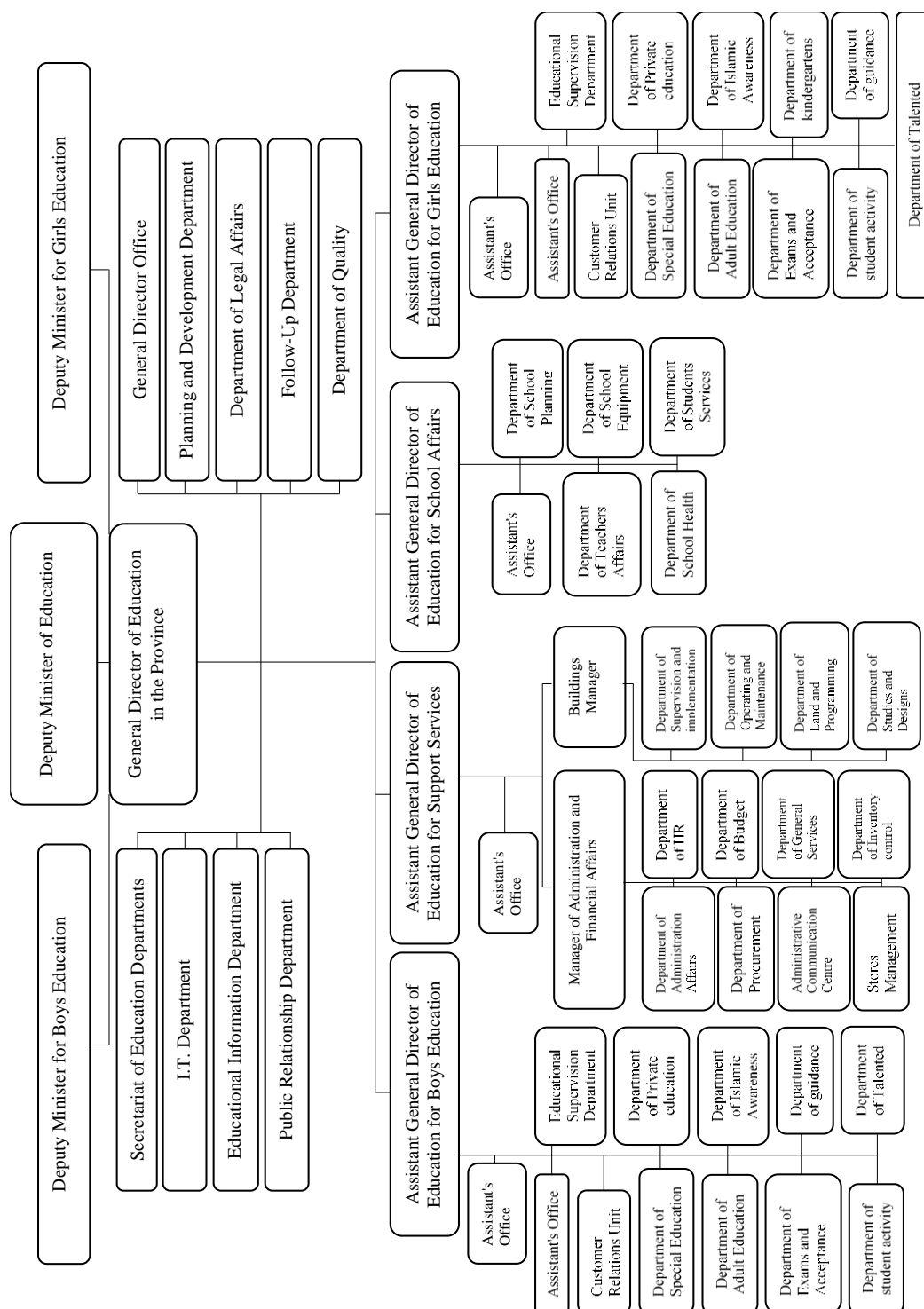


Figure 4. 3 Typical structure for the GDE at the local level in each province (moe.gov.sa, 2018)

Like what is found in the municipalities' approaches, daily tasks such as teaching and administration shift the focus of professional and teaching staff away from cultural

heritage. The main players at the national level have not included cultural heritage in planning, leaving the local players to focus on the curriculum with no autonomy for addressing cultural heritage topics. In this sense, the relationship between the GDE at the local level and national level needs to be clarified.

4.4.2 Ministry of Municipal and Rural Affairs (MOMRA)

The municipality services and management were developed during the early stages of the Saudi state creation. The first regulation of municipality was established in 1926, when the focus was on the Makkah Al-Mukaramah region, and in 1975, the MOMRA became a clearly independent body⁵⁸. MOMRA has the power over physical locations and sites, especially sites that are located within the boundaries of cities, towns and

⁵⁸ The first organization of the municipalities in Saudi Arabia became one of the basic instructions of Saudi Arabia issued by the Royal Decree on 21/08/1926 (21/2/1345 AH); the eighth section of these instructions was issued by the Municipal Councils, and the ninth section was appointed by the Municipal Management Committees. This was followed by the promulgation of the Municipal Department Law in 1927 (1346 AH) in sixty-two articles for the administration of the Municipality of Makkah Al Mukarma, Mina and Al-Shuhadaa, which was considered an integral system of sections VIII and IX of the basic kingdom instructions. In 1938 (1357 AH), the capital municipal and municipal secretariat system was issued in eighty-three articles, which was the first independent system for municipalities. This system abolished the provisions of the Municipal Councils, which were included in the Basic Regulations and abolished the previous municipal council system. Article six of the Secretariat of the Capital provided that the Secretariat of the Capital municipal shall be referenced to the Public Prosecution, and the reference to the rest of the municipalities in Saudi Arabia was the administrative governors. When the Ministry of the Interior was established, it became a reference for all municipalities, and the Ministry established a department for municipal affairs called 'Municipal Management'. In 1963 (1382 AH), as a result of the growth of municipal services provided to citizens; The Council of Ministers Decision No.517 dated 20/02/1963 (25/9/1382) approved the development and upgrading of the municipal administration by establishing a municipal affairs agency which was affiliated with the Ministry of Interior. It was responsible for supervising all municipal affairs and water interests, developing their resources and carrying out the responsibilities of study and planning for the development of municipal services in Saudi Arabia. A Royal decree was issued in 1964 (1384 AH); order No.17 on 17/12/1964 (13/8/1384 AH) appointing the first agent of this agency, and then Royal Order No. 141/1 issued on 14/07/1975 (4/7/1395 AH) made the supervisory level of the agency at the level of Deputy Minister of the Interior for Municipal Affairs at the excellent grade. In 1975 (1395 AH), MOMRA was established under Royal Decree No. A/266, issued on 14/10/1975 (8/10/1395 AH). It was entrusted with the responsibility of urban planning of Saudi cities and the consequent provision of roads and basic equipment, as well as the management of services necessary to maintain the cleanliness and health of the environment in Saudi Arabia. In 1977 (1397 AH) the decision of the Supreme Committee for Administrative Reform No.78 on 30/05/1977 (12/6/1397 AH) adopted and organized the new ministry and the establishment of regional directorates (momra.gov.sa). From the above, it is clear to see how MOMRA is a powerful government body.

villages. As a result, nearly all public heritage sites are under MOMRA's management and responsibility⁵⁹.

MOMRA plays a key role in cultural heritage development due to its power and responsibility to manage properties. However, within MOMRA, the level of involvement and participation in heritage varies across departments. The two departments in MOMRA's structure at the national level (Figure 4.4) most involved in managing heritage sites are the Deputy Ministry for Cities Planning⁶⁰ and the Deputy Ministry for Planning and Programmes⁶¹. These deputies are linked directly with the minister. Also, the departments under the deputies are directly involved in the development of both tangible and intangible heritage through planning and programmes. These departments are involved in legislating, applying and controlling the management of heritage sites; they are also the link between the national and local levels regarding regulations and implementations. Moreover, the decisions are mainly made in these departments.

⁵⁹ Except these sites that have been transferred from the Department of Antiquities and Museums in the MOE to SCTNH because of the merger in 2008.

⁶⁰ The Deputy Ministry for Cities Planning includes many departments such as the urban design department, the urban design studies department and the local planning department.

⁶¹ The Deputy Ministry for Planning and Programmes includes several departments such as the budget department, planning department, development of the investments department and expropriation department.

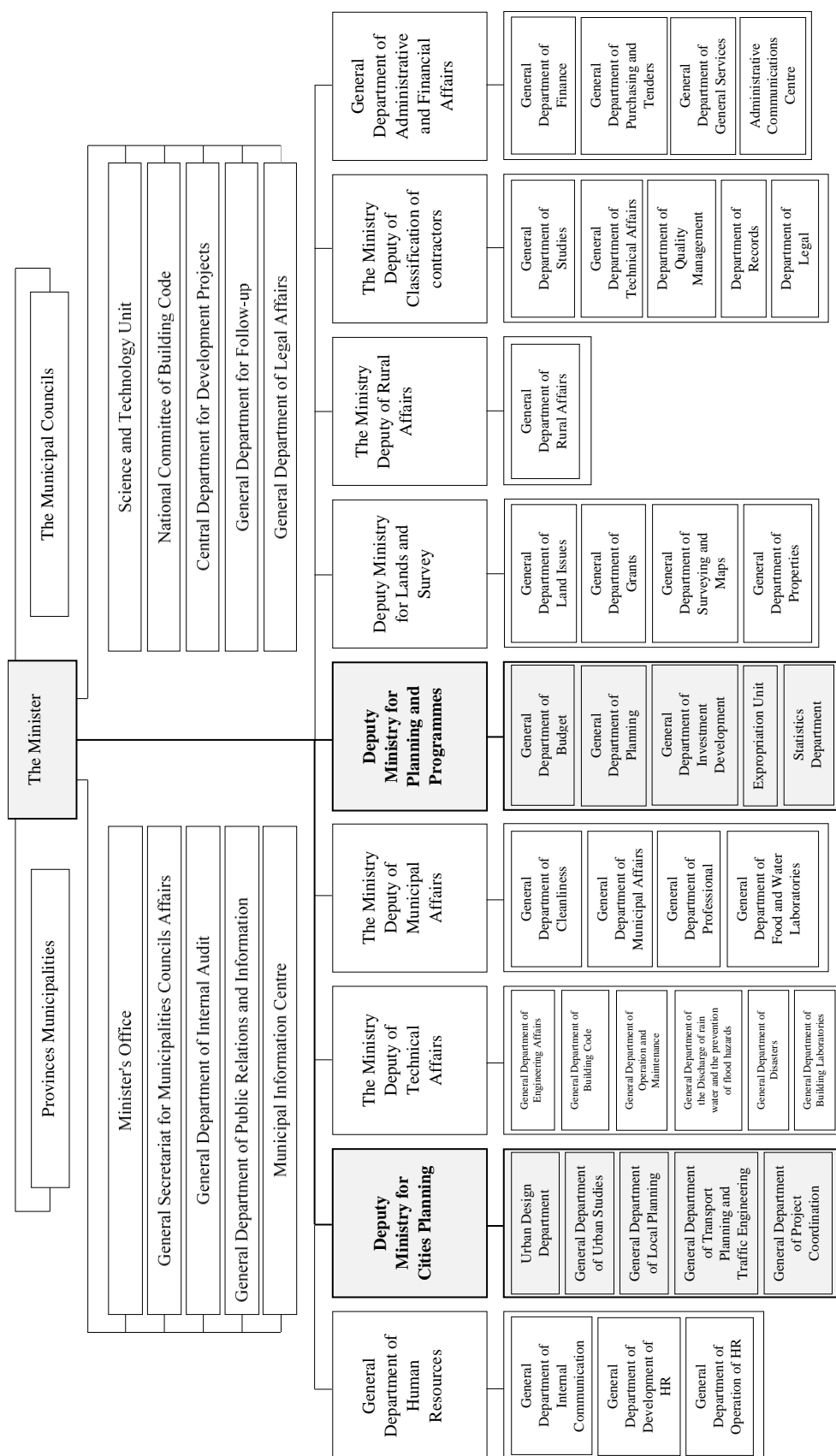


Figure 4. 4 MOMRA structure illustrates the main players (MOMRA, 2018)

At the local level, one main municipality exists for each province and is linked to several sub-municipalities for each city, town and village. In the provincial capital, the sub-municipalities are arranged to cover and serve different areas and districts (Figure 4.5). The main municipality is the key link between the sub-municipalities, where most of the heritage sites are located, and MOMRA, where the decisions are made. In this sense, the main municipality in each province plays a major role, not only at the site level but also at the national level within MOMRA. For example, when awareness and knowledge at the main municipality increases, the resulting benefits are enjoyed by the lower level at the sub-municipalities and the higher level at MOMRA. This is applicable not just only to awareness but also to regulations and policies that are implemented on the site. In other words, feedback, resources and steps emanate from the main municipality such as obstacles, problems and financial issues are given a chance to improve the development of the heritage site at both the local and national levels.

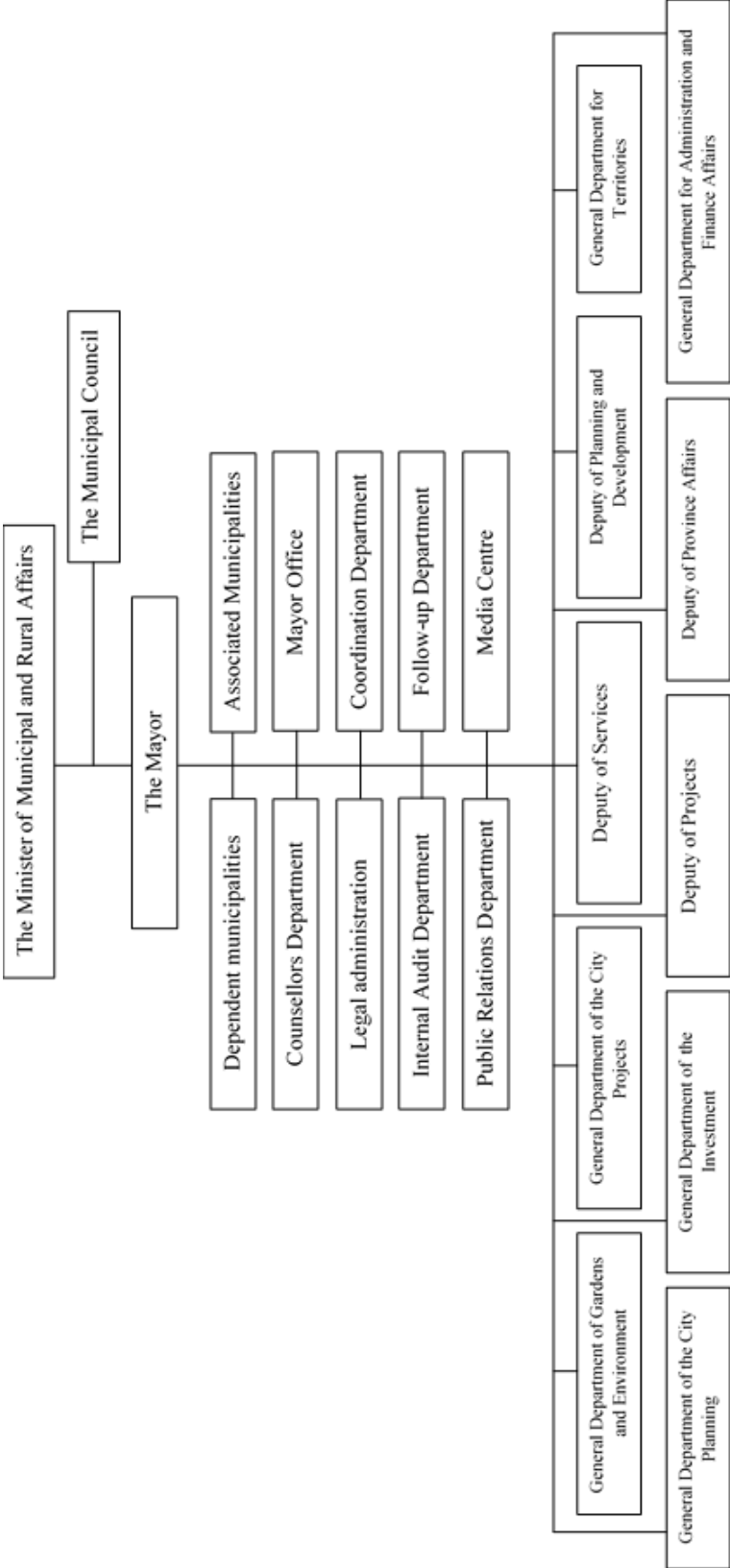


Figure 4. 5 The Ha'il municipality structure (first, second and third levels), as a typical example of the local municipalities, illustrates the main departments at the local level (MOMRA, 2018)

Sub-municipalities are responsible for many tasks, such as licensing, cleaning and monitoring, and these daily tasks are the focus of staff work. Unfortunately, most of the heritage sites are located within or around areas that present poor levels of cleanliness, inadequate sanitation, environmental pollution and slum conditions (Figure 4.6). This impacts the staff's image of these sites, causing heritage to be viewed as a problem to solve rather than an opportunity for finding solutions to these issues. This is the case not only for the sub-municipality staff but also for people who are affected by the current problems and situations of the heritage sites.



Figure 4. 6: Some examples of the current state of neglect in which some heritage sites lie because of the misconceptions which surround them across MOMRA staff as well as the public (Barzan District area in Ha'il, 2016).

In addition, the Head of the Department of the Studies and Research in MOMRA noted, ‘Architectural heritage buildings have been linked with slums in most of our studies, research and projects for example, in Makkah city most of the architectural heritage buildings were classified within the slums areas in the slum treatment project’ (Head of the Department of the Studies and Research in MOMRA, interview, 20/8/2016). These perspectives, whether at national or local levels, have contributed to the neglect of heritage sites. Clearly, there is a need for increasing knowledge and participation at the province municipality (top-down and bottom-up) and sub-municipalities in districts and towns.

4.4.3 Ministry of Culture and Information (MOCI)

The establishment of the Saudi media structures and their institutions began in 1941 (1361 AH), when the Second World War impacted Saudi decision-making. The radio was initially under the management and authority of the Ministry of Finance, while the press and publishing were under the authority and administration of the Ministry of Foreign Affairs⁶² in 1948. Since that time, the development of the media structure has not stopped⁶³.

The Um Al-Qura newspaper, first published in 1924 (1343 AH), was the earliest newspaper established by the Saudi government in Makkah. It was the official

⁶² Al-Madinah Al-Munawwarah Newspaper, A Journey in the Thoughts of Abdullah Belkhair, No. 6226, 12 Rajab 1404 AH (17 December 1983). And Hafez, O. The Evolution of Journalism, Jeddah: Al Madina for Printing and Publishing, no date [in Arabic].

⁶³ 1953 (1374 AH) was the real establishment of the independent media regulatory apparatus, when King Saud bin Abdul Aziz issued a decree to establish the Directorate General of Radio, Press and Publishing [Hafez, O. The evolution of Journalism, Jeddah: Al Madina for Printing and Publishing, no date]. In 1962 (1381 AH), the Directorate General of Radio, Press and Publishing became the Ministry of Information.

newspaper of the government. After its publishing, several other newspapers were established⁶⁴.

In the 1970s, there were two phenomena in the history of the Saudi press⁶⁵. The first was the trend toward printing the Saudi newspapers in English⁶⁶. The second phenomenon was the printing of some Saudi international newspapers and magazines that were owned by Saudis from Egypt, Lebanon and Europe. Based on these phenomena⁶⁷, there was not as much focus from Saudi media on local matters as there was on/and toward international level, not just politically but also in cultural heritage values. This is one of the reasons behind the missing impacts of the media at the national and local levels, especially in terms of cultural heritage values and the level of awareness.

Nowadays, media operations are affected by their respective organizations rather than a separate individual ministry. Due to the revolution of social media and technology, each organization and institution has its own media department. However, the importance of the MOCI lies in its responsibility, involvement and management of some aspects of intangible cultural heritage such as folklore, literary clubs and other cultural activities. Moreover, the MOCI is one of the main players because of its

⁶⁴ Sawt al-Hijaz newspaper, which was issued from Makkah in 1932 (1350 AH), and changed its name to the Albelad, and Al-Madina Al-Monawarah newspaper issued from Riyadh in 1953 (1372 AH), and Al-Riyadh magazine which was issued in Jeddah in 1953 (1373 AH)

⁶⁵ Mohammed Nasser bin Abbas, (1971) Brief History of the Press in the Kingdom of Saudi Arabia, Riyadh, 1391 AH. And Al-Orabi Al-Harthy, (1985) Communication Policies in Saudi Arabia, Riyadh: General Secretariat of the Supreme Council for Media.

⁶⁶ Such as the Saudi Gazette, issued by the Okaz Foundation in Jeddah in 1976 (1396 AH) and Riyadh Daily by the Yamamah Foundation in Riyadh in 1986 (1406 AH). Prior to this, Arab News was issued from London in 1975 (1395 AH) with a Saudi identity by the Saudi Company for Research and Marketing.

⁶⁷ Some scholars suggested that there is another phenomena beside these two, which is the rise of sports journalists, or heads of sports departments to leading positions in the leading daily newspapers (Al Saati, A. [1990]. Sports media in the Kingdom of Saudi Arabia, Jeddah: Dar Al Madani [in Arabic]) and (Junaid, Y. [1987]. Publishing in Saudi Arabia, Riyadh: King Fahad Library [in Arabic]).

impact on society in terms of enhancing and shaping public opinion through the media, such as TV and radio programmes, movies and documentaries.

However, the main player within the MOCI's structure⁶⁸ is the cultural affairs sector, which includes some departments such as the General Department of Cultural Activities, the General Department of Libraries, the General Department of Heritage and Folklore, and the General Department of Literary Clubs.

These main departments at the national level have representatives at the local level; therefore, the departments have a vertically link with the national level. However, no horizontal link exists between them at the local level, as the Direct General for the MOCI branch in Ha'il said in an interview (26/8/2016).

At the local level, the MOCI focuses mainly on providing local news and events as material for national departments with limited autonomy. The MOCI structure at local the level is not clear, and most of the daily tasks consist of supplying national departments with the latest news, events and reports. For example, the Director General for the MOCI branch in Ha'il said, 'Live broadcast is mainly a request from the departments at national level as well as most of the reports' (Direct General for MOCI branch in Ha'il, interview, 26/8/2016).

The number of private media channels, such as province's TV channels, other social media channels and accounts for cities and societies and group channels⁶⁹, especially

⁶⁸ The MOCI includes different agencies and departments such as the Internal Information Agency including the General Department of Publications, and the Department of Local newspapers. The External Information Agency, the Ministry's Agency for Cultural Affairs (one of the most important players in the cultural heritage), the Agency for International Cultural Relations, the Agency for Planning and Studies and other administrative departments.

⁶⁹ In Ha'il province, for example, there are a lot of private channels, such as Nailat TV, the Ha'il channel for puzzles and poetry and Ain Ha'il channel, to mention a few.

those dealing with cultural heritage, has recently increased. This phenomenon confirms the lack of coverage of cultural heritage within the government channels⁷⁰. Additionally, it confirms the broad demand for such channels⁷¹.

Ha'il Public Library, under MOCI responsibility, is one of the most effective tools for providing knowledge about cultural heritage in Ha'il. However, its impact is extremely limited and has no link with other players, whether internal MOCI departments or external players, such as MOE, MOMRA and SCTNH. This gap in integration between the departments within MOCI has participated in shaping the main gap in understanding the values of cultural heritage.

A question was asked during the interview with the Director of the Department of Folklore: 'In your opinion, if there was an independent Ministry of Culture, would your performance be better?' The director responded, 'Intangible heritage is dispersed among a large number of departments and sections, it would be better to have one ministry for culture, also the work will be organized more' (Director of the Department of Folklore, interview, 12/9/2016). This confirms that management of intangible heritage is not organized considering its current position within MOCI structure. Lack of connection between tangible and intangible heritage leads to a resulting gap not just between tangible and intangible heritage but also to an increased gap in understanding the values of cultural heritage within its real context.

⁷⁰ BBC, for example, is following an approach that is based on specific news for a specific audience. After broadcasting the national news, the channel turns automatically to local news based on the location of the viewership. This approach allows the TV to send specific messages to specific people, which is an opportunity to provide more specific information for specific targets, especially in terms of public awareness.

⁷¹ However, according to the annual report for the Arab Satellite Broadcasting Union in 2014, there are only 9 cultural channels registered out of 1294 channels (5/165 public sector channels and 4/1129 private sector channels), while the demand is still high.

However, in June 2018, a royal decree was issued which stated the following: First, a ministry shall be established under the name ‘Ministry of Culture’ (MOC) and shall transfer to it the tasks and responsibilities related to cultural activity. Second, the name of the Ministry of Culture and Information shall be amended to the Ministry of Information (MOI)⁷². This is a positive step toward specializing and giving space for culture in the future, especially on the council of ministers where the power is. Although it is early to judge this new ministry⁷³, this ministry is involved in intangible heritage, which should be integrated with tangible heritage. In other words, the MOC should work closely with other main players such as the MOI, MOE, MOMRA and SCTNH.

4.4.4 Saudi Commission for Tourism and National Heritage (SCTNH)

SCTNH is the most important player in development of cultural heritage due to its present responsibility toward both tourism and heritage sectors. The development of both the name and structure of this organization⁷⁴ since its establishment in 2000 is evidence of the importance that heritage has acquired in Saudi Arabia. These changes

⁷² Royal decree No. A/217 in 17/9/1439 AH (1/6/2018)

⁷³ The royal decree said that: the Experts Committee in the Council of Ministers - in coordination with the Ministry of Culture (MOC), and whoever sees it from the relevant authorities - within a period not exceeding three months must do the following:

1. Complete the necessary procedures for the enforcement of this matter in relation to the transfer and delineation of terms of reference, organs, employees, functions, property, items, appropriations and others.

2. Review the regulations, orders and decisions affected by this order and propose amendments to complete the necessary regulatory procedures.

⁷⁴ In 17/4/2000, Council of Ministers Decision No. 9 was issued to create the SCT to adopt tourism as a key productive sector. Then, in 30/4/2003, a royal decree No. A/2 was issued to combine the Agency of Antiquities from the MOE with the SCT, which meant the SCT became responsible for the antiquities sector, along with the tourism sector. In 24/3/2008, the Council of Ministers changed the name of the SCT to the SCTA, which confirmed that tourism in Saudi Arabia had become a national reality and required the formation of a government agency responsible for planning and developing tourism and antiquities. In 28/6/2015, the cabinet approved the amendment of the name SCTA to SCTNH, which meant that antiquities became a part of the national heritage, which included architectural heritage and other sectors such as handicrafts (www.sctnh.gov.sa and others).

impacted the policies, power and responsibilities that were moved from other organizations to become core tasks for this new organization.

SCTNH is one of the most dynamic government bodies in Saudi Arabia, not just through the development of its name (SCT, SCTA then SCTNH) but also through its initiatives and programs⁷⁵. Because of the dynamics within this newly formed body, some difficulties have arisen in dealing with other government partners, as well as establishing policies, regulations and laws in the area of cultural heritage.

SCTNH is classified as a general authority within Saudi government structure, which is lower than a ministry, as mentioned early. In that sense, SCTNH has no representative in the Council of Ministries, which means less power whether financially and administratively. For example, being in this council gives you short line to approve any requirement or change, especially in terms of laws and regulations, which SCTNH suffers from it⁷⁶. This position has impacted its performance in dealing with other organizations, particularly in terms of power and budget. This causes SCTNH to spend more time enhancing other organizations instead of focusing on its tasks, such as pay more attention towards developing cultural heritage.

⁷⁵ According to the “Initiatives and Programmes of Saudi Commission for Tourism and National Heritage” report in 2016, SCTNH classified its initiatives and programmes into twenty-two categories. Antiquities and Museums and Handicrafts and National urban heritage are on the list (SCTNH, 2016: 12).

⁷⁶ According to a speech from SCTNH President; HRH Prince Sultan Bin Salman, in more than one place (see SCTNH’s channel on YouTube, for example, at Saudi Commission for Tourism and National Heritage’s Official Channel @YouTube).

In the beginning, SCTNH established cooperation agreements⁷⁷ and tourism development councils in the provinces⁷⁸ to begin the development journey. In SCTNH (Figure 4.7), the main departments involved in cultural heritage development are as follows: The National Urban Heritage Centre⁷⁹, the Planning and Monitoring Department⁸⁰, the Antiquities and Museums sector⁸¹, the Region sector⁸² and Handicraft Program (*Bari*)⁸³.

At the local level, SCTNH created a branch in each province, with each branch reporting back to the region sectors at the national level. However, the number of staff, whether in the local branches or in SCTNH as a whole, is limited when compared to other organizations such as MOMRA and the MOE. The type and size of workload from the tourism and heritage sectors is over capacity of the organization. These local branches of SCTNH deal mainly with tourism, according to the purpose behind creating of the SCT. By the time the SCT became SCTNH, more tasks were added; thus, more qualified staff and bigger budgets were required to develop cultural heritage, particularly architectural heritage.

⁷⁷ SCTNH is the only government body that signed more than eighty-four agreements with other government bodies; this approach allowed the SCT to build bridges with stakeholders, even though these agreements were general (www.sctnh.gov.sa).

⁷⁸ The tourism development councils in the provinces were the administrative framework through which the SCT tried to pass its initiatives and projects. More than thirteen tourism development councils are distributed over regions in Saudi Arabia.

⁷⁹ The National Heritage Centre includes two departments, the documentation and preservation department and the rehabilitation and development department

⁸⁰ The planning and monitoring department is under the assistant to the president unit that is included in this department, besides the international cooperation department.

⁸¹ This sector is mainly the antiquities department that merged into the SCT from the MOE. This sector included the following departments: antiquities registration and protection, research and studies, museums, national museums and world heritage sites.

⁸² The regions sector supervises the branches in the provinces; this means all branches refer to the regions sector.

⁸³ *Bari* is an individual program or unit that refers to the president. It involves the development of handicrafts programmes and projects, often with outsider SCTNH.

At first, the concept of tourism was not fully accepted by the majority of communities in Saudi Arabia, due to some misunderstanding. With time and huge efforts from the SCT, tourism has been accepted, to some extent⁸⁴. However, the image of cultural heritage provided by SCTNH remained within the tourism framework, even after adding antiquities and national heritage. This caused a strong link between tourism and heritage, to the point where they were even considered one and the same. This perception impacted not only the communities but also the stakeholders, key players and heritage.

⁸⁴ The tourism in Saudi Arabia was not an easy task to deal with before and even after the establishment of the SCT in 2000 (HRH Prince Sultan bin Salman, president of SCTNH).

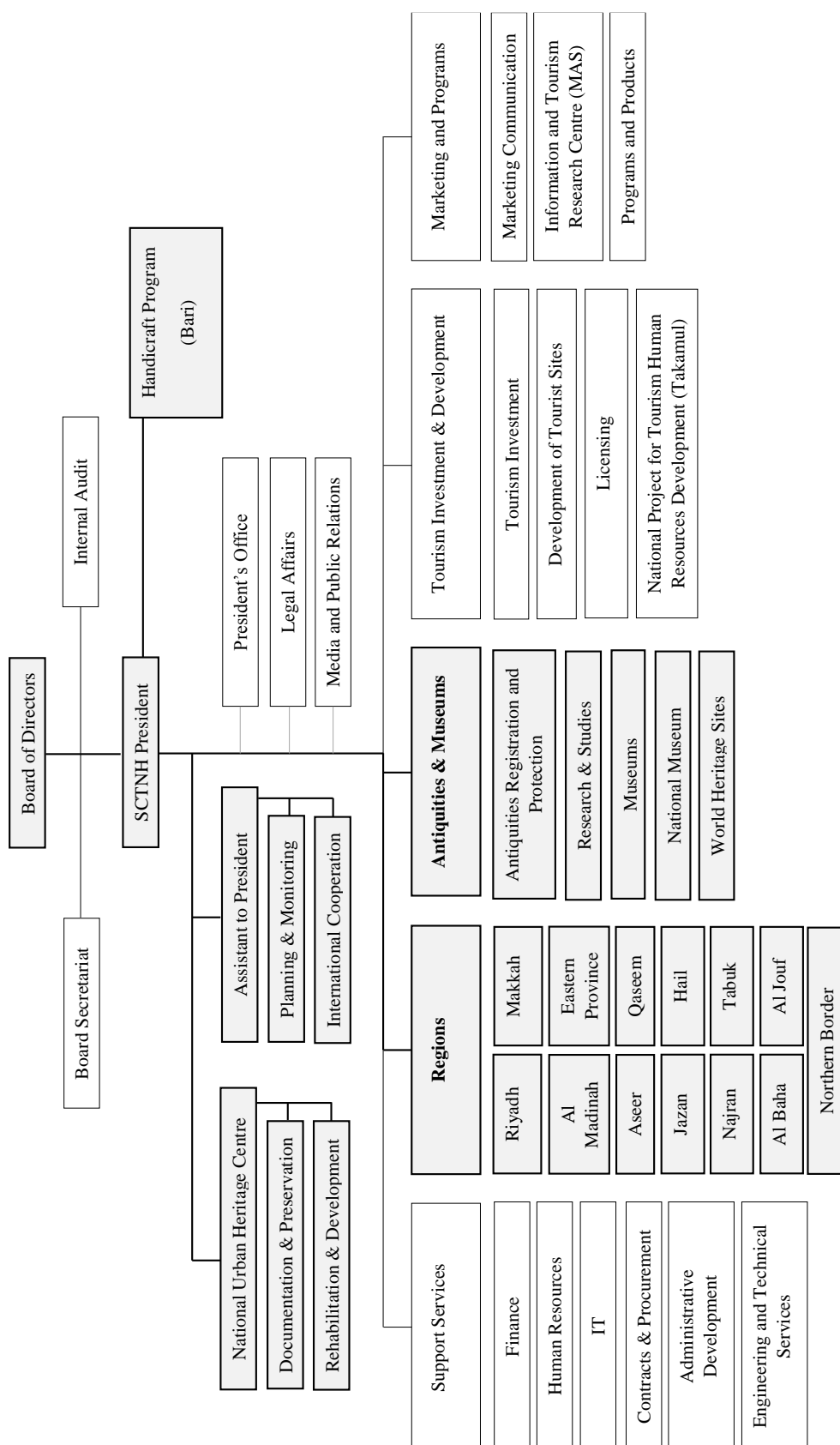


Figure 4. 7 SCTNH structure highlighting the main players (SCTNH, 2018).

4.5 Lessons Learned from Relevant Experiences

Examining other relevant experiences, such as those in Jordan and Egypt, is just as crucial as identifying the main players in the development of cultural heritage in Saudi Arabia. By examining how organisations work together, as in Historic Cairo, or cases in which new organisations are established, such as in Petra, a better understanding of the development of culture heritage is formed.

In spite of the different organizational structures that have been formed to develop cultural heritage, the roles of non-governmental organizations (NGOs) like English Heritage Trust⁸⁵ and the management within government structures as seen in Malaysia⁸⁶, developing countries in the Arab world are struggling with these structures and approaches. In spite of the understood importance of NGOs, not just in Saudi Arabia but also in most other GCC countries NGOs have had no clear function especially within government bodies which sought to contain their potential contribution and participations. Indeed, heritage through a bottom-top approach would

⁸⁵ English Heritage Trust (known as English Heritage) is a registered charity that manages the National Heritage Collection, shaped originally in 1983 ("New Era for English Heritage," *English Heritage. English Heritage Trust*: 2015). English Heritage was the operating name of an executive non-departmental public body of the British Government, officially named the Historic Buildings and Monuments Commission for England, which ran the national system of heritage protection and managed historic properties (english-heritage.org.uk). Its purpose was to join the roles of existing bodies that had emerged from a long period of state involvement in heritage protection (english-heritage.org.uk). In 1999, as a step forwards, the organisation merged with the Royal Commission on the Historical Monuments of England and the National Monuments Record. Recently in 2015, English Heritage was divided into two parts: Historic England, which inherited the statutory and protection functions of the old organisation, and the new English Heritage Trust, a charity that would operate the historic properties (Lean, G. [2015]. Does our history have a future in the hands of the English Heritage Trust? *The Telegraph*. [Online] 28th February. [Accessed on 10th February 2018] <http://www.telegraph.co.uk/news/earth/environment/conservation/11441254/Does-our-history-have-a-future-in-the-hands-of-the-English-Heritage-Trust.html>).

⁸⁶ The Ministry of Tourism and Culture (MOTC) in Malaysia has three main deputies, namely tourism, culture and management (Appendix 4.G). The Ministry Deputy of Management plays the main role, especially that of dealing with conflicts. It also links internal and external stakeholders to minimise the conflicts. It needs further evaluation for a conclusion to be made about its impact; however, the management task within the organisational structure is appreciated and leads to tourism and culture.

be more successful, particularly when a programme of events or cultural performances are connected to urban heritage assets. However, given the institutional framework within which local participation and NGO involvement currently operates, the level of local participation has remained low. This objective should, and indeed could be achieved by increasing the involvement of local community participation, particularly within HCD model as illustrated below (see 4.6.1). In Saudi Arabia, there is an urgent need to organize the management of its rich cultural heritage to avoid any heritage loss.

4.5.1 Historic Cairo

Historic Cairo is an example of how an organization's structure plays an important role in heritage management both in the creation and implementation of policies. Sedky (2009: 32) divided the main players in Historic Cairo into three types: the 'U' group which contained the occupants and users, the 'N' group comprised of government institutions and the 'W' group, or worldwide interest group, comprised of concerned individuals and international organizations. In the 'N' group are ten bodies⁸⁷ involved in the development of Historic Cairo. There are two and three bodies for the 'U' and 'W' groups, respectively⁸⁸. This classification does not help identify

⁸⁷ Localities (coordinated by the Ministry of Localities), Cairo governorate with its different departments, Ministry of Housing: GOPP, Fatimid Cairo Organisation, Arab Contrplayers, Arab Bureau, and the Institute of Housing Research, Ministry of Culture: Historic Cairo Organisation, Project Department (Idarat al-Mashru'at), SCA, Ministry of Awqaf (religious endowments), Ministry of Tourism, Ministry of IT and Communication/Bibliotheca Alexandrina, Cairo University: ECAE, the Architectural Design Support Centre (ADSC) and individual university staff as consultants drawing the detailed planning for GOPP and the Cairo governorate, commissioned consultancies for area conservation projects: Mashrabeya, FEDA (associated with some research centres in Ain Shams University), AKCS-E, ARCE, and the American University in Cairo (AUC), Ministry of Social Affairs, Ministry of Environment and Legislation (Sedky, 2009: 127)

⁸⁸ "U" group contains community members and representatives and community-based organisations and NGOs such as al-Darb al-Ahmar Development Limited, Near East Foundation (NEF), Fatimid Cairo Development Agency (FCDA), and Administrative Control Authority (ACA). "W" group

the conflicts between the national and local levels, especially in terms of the relationship, regulations and implementations. However, it shows the number of players in heritage development projects. Irrespective of its size, the same concept applies on Saudi case, and it is centred on two factors: the site and players within an organizational structure.

The Cairo governorate is a government municipal body that controls, manages and monitors any urban upgrading project within Cairo's boundary. It is the main player in the Historic Cairo project⁸⁹. Merging the governorate with the municipality in one body, as seen in Cairo, is a noteworthy approach. In Saudi Arabia, they are two separate bodies, but merging the two might reduce the conflicts between the governorate and municipality in terms of the decision makers. Although it would not remove this conflict completely, the co-existence of the governorate and municipality in one body seems more practical than their existence as separate entities. As Sedky stated, 'Most of the problems and decision-making are handled in the governorate and not in the local municipal body' (Sedky, 2009: 133). In other words, there is a gap between the national and local levels that affects heritage management, one of these causes of the gap is the location of knowledge and power between players.

In terms of knowledge and power as one of the main causes of these conflicts, Sedky confirmed that the governorate planning staff does not have enough awareness of the architectural and urban values in Historic Cairo (Sedky, 2009: 135). This is not

includes UNESCO, ICOMOS and Foreign Aid Agencies such as JICA (Japan), the Italian ministry of foreign affairs and GTZ (Germany) (Sedky, 2009: 128).

⁸⁹ The deputy governor is known as the head of the *hayy* (a small administrative branch of the governorate located in the district). The localities are composed of executive councils, controlled by the *hayy*, which reports directly to the governorate (Attia, 1999:116)

exclusively in architectural and urban values but also it is extended to other values such as authenticity, integrity and sustainability; thus, the impact will reach the urban cultural heritage context. In other words, this situation shows the importance of combining knowledge and power at both national and local levels.

Beside knowledge and power, the situation is slightly different than the Saudi case in terms of the Ministry of Tourism (MOT), as with other key players in the heritage sector. For example, the main tasks for the MOT in Egypt focus on tourism promotion, such as tourist programs and adding locations to the tourism map, including Historic Cairo. In other words, the MOT answers the questions of where to go and what to do. In Saudi Arabia, however, SCTNH plays a role that goes beyond facilitating tourism, due to its responsibility to national heritage, with more intersections with municipalities and other players, whether in regulations, planning or implementations at different levels and ways. In addition, the expanded tasks could be a cause of conflicts within the organization itself. For example, within SCTNH the relationship between departments is not always helpful 'there is still conflicts between the departments, especially towards levels of participation from local communities, in spite of clear instructions from higher management' (Director of the World Heritage Centre in SCTNH, interview, 14/6/2016)

Another player in Historic Cairo is the Ministry of Culture (MOC)⁹⁰. Four divisions within the MOC are involved in the project⁹¹. One of them is the Supreme Council of

⁹⁰ It was established after the 1952 revolution; before that, only the Ministry of Education and Culture managed pre-Islamic monuments, while Islamic monuments were under the Ministry of Awqaf (religious endowments) (Ministry of Awqaf, 1999).

⁹¹ The Ministry of Culture in Egypt includes the SCA, the Project Department, the Historic Cairo Organisation, and the Office of the Minister of Culture (who heads the SCA) (Sedky, 2009).

Antiquities (SCA), which is concerned with safeguarding heritage and focusing on archaeological and historical values. The staff of the SCA specialise in ancient monuments and antiquities. This is the same of the antiquities department in Saudi Arabia, reflecting what Sedky referred to when he argued that the staff of the SCA are qualified to address only the archaeological sites but not to manage heritage sites, a completely different task (Sedky, 2009: 160). Issues arise, especially in cultural heritage values and contexts, when these specialists lead heritage management and development, as has been seen in Saudi Arabia since the 1970s. Even with the creation of other bodies, such as the Historic Cairo Organization, the SCA staff's lack of expertise in heritage sites management still exist. Despite the potential for tourism and other fields (Historic Cairo, 2002), Historic Cairo is identified mainly as a collection of monumental sites.

All the organizations that mentioned above were at the national and local level. In terms of the international level, however, Historic Cairo was connected with international organizations in the early stages. For example, Egypt requested international assistance more than seven times since 1979⁹². This connection with international organizations helped to consider community as the most important player in heritage development. For instance, the Cairo governorate established an informal cooperative relationship with the governorate's representative, the head of the *hayy*, to ease the resolution of municipal issues, such as development censuses and coordination with the governorate's agenda for infrastructure. Multi-level participations; whether from international organizations or from local level

⁹² Consideration of technical co-operation request in 1979, Technical co-operation request in 1981, request for international assistance in 1992, request for international assistance in 1995 and 1998. (UNESCO, 2018)

particularly, such as head of the neighbour, is an approach to reduce conflicts as well as increase the level of awareness. Such what happened in Historic Cairo is an approach to confirm the importance of communication between different players at different levels (international, national and local) to avoid conflicts and process duplication.

4.5.2 Petra

The Jordanian experience, especially in terms of empowerment and participation of local communities, includes models from multiple project, such as Petra, Alsalt, Um Qais and Ajlon. For example, the local community in Petra is part of the decision-makers of the Petra Development and Tourism Region Authority (PDTRA) and is also involved in implementations and investment within the site.

In the Petra, the development of laws and regulations⁹³ led to the establishment of the PDTRA, and these laws were reflected in the organization's structure. The Petra Region Authority Law (PRAL) contained important regulations and guidelines⁹⁴ that helped to manage the site comprehensively. For example, the beginning the law identified clearly the development area⁹⁵ and set the objectives. In terms of participation from the local community, in article 6, the six numbers from the local community were included on the council, three of whom were required to have higher education qualifications. The local community members constituted half of the

⁹³ One of the notable efforts in Jordanian experience is the development in the laws and regulations, in addition to what mentioned in the previous chapter, the Petra Law was modified many times in 2001, 2005, 2009, 2014 and 2016. Modification in the law means there is a feedback from real implementations.

⁹⁴ The law was established in 2005 to replace the previous temporary law No.36 in 2001.

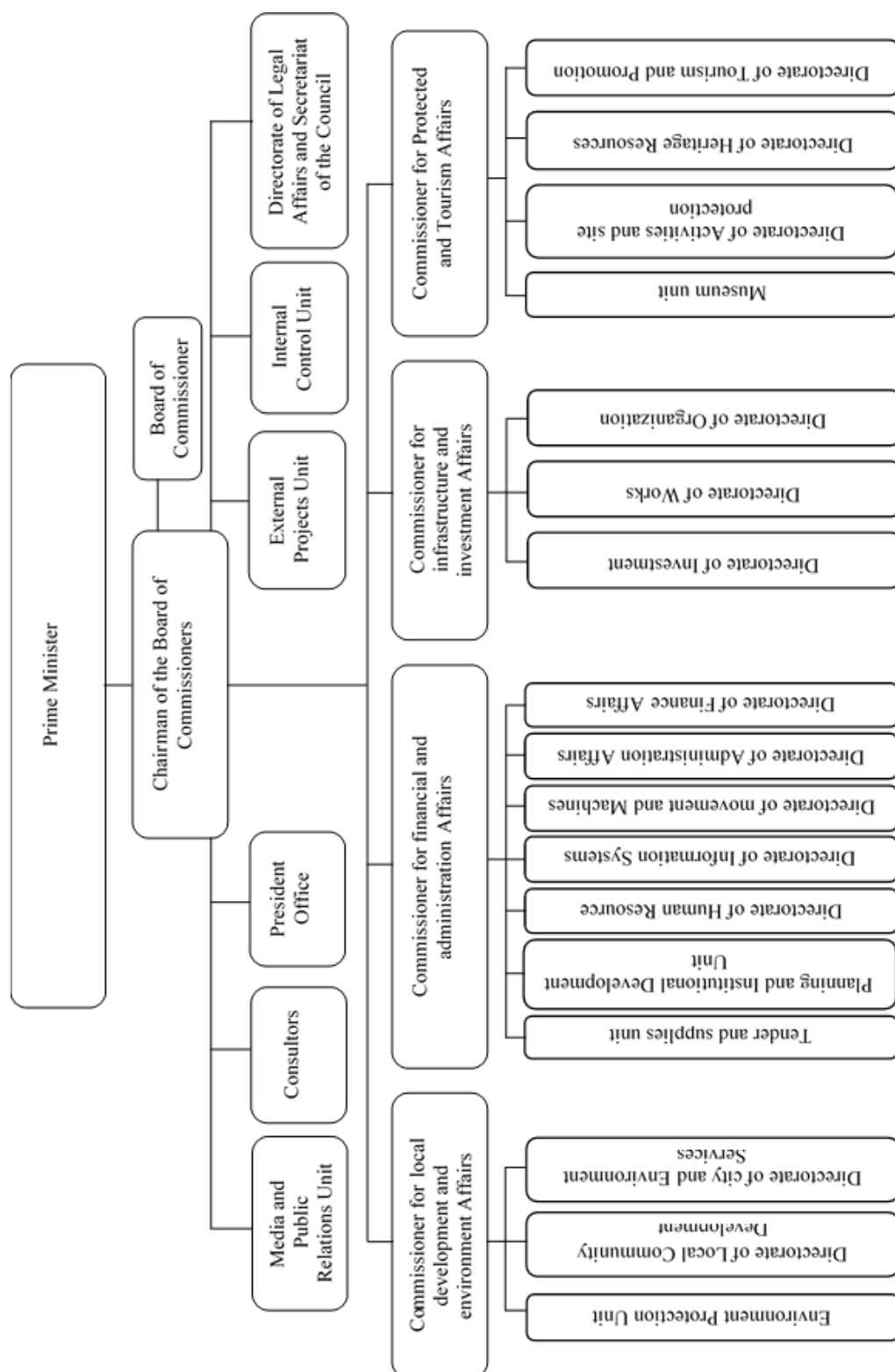
⁹⁵ The total preserved area is 261 km² (Appendix 4.D). And the Article 3 identified the whole area which includes 40 sites.

council, which has regular meetings at least once a month (Article 7). The council also had the right to call any expertise and specialist to attend its meetings to seek their views on the issues (Article 8).

As seen here, creating a specific organization to a specific area or mega project is another approach toward cultural heritage management and development, especially at the organization structure level thus laws, regulations and implementations. This concept was applied when the Jordanian government established the PDTRA (Figure 4.8) to manage the heritage site officially in 2009⁹⁶. Establishing one organization for the site, as seen in Petra, reduces conflicts between organizations, especially in terms of decision-making and implementation. However, this approach is not applicable everywhere and could affect other potentials of small sites, specifically the sites that still have connections with local communities. For instance, cultural heritage, both tangible and intangible, will be affected, such as what happened in other heritage sites like Al-Salt and Um Qais⁹⁷. It is impossible to establish an authority for every single heritage site, but some mega projects need to follow this approach. On the other hand, it is beneficial to implement the concept of mega project on a province level through considering whole province as one mega project.

⁹⁶ In the early stages, the site was managed by different authorities with conflicts. Due to some support from international organisations such as UNESCO, ICOMOS and others, Jordanian government thought the current approach was not practical, especially based on recommendations provided by international organisations such as UNESCO and ICOMOS.

⁹⁷ Ababneh (2016) concluded that “Those involved in the site’s management face challenges of protection, management, and interpretation, while addressing concerns and values associated with historic and archaeological resources and significances attributed by those living adjacent to the site and dealing with increased numbers of tourists.” Ababneh, A. (2016). *Heritage Management and Interpretation: Challenges to Heritage Site-Based Values, Reflections from the Heritage Site of Umm Qais, Jordan. Archaeologies*, 12(1): 38-72

Figure 4. 8 Petra Development and Tourism Region Authority (1st, 2nd and 3rd levels)

4.5.3 Learned lessons from Petra and Historic Cairo

Both cases, in Egypt and Jordan, provide inspiring examples regarding the importance of the local communities, not only their participation but also their empowerment at different levels, whether in law, policies, planning, development or implementations. Besides other benefits, it is helpful to highlight some from both experiences.

Merging the governorate with municipality in one body is an approach to managing cultural heritage sites. In addition, the problems and decision-making are handled in the governorate, not in the local municipal body, which raises the question of the competency of the staff. Power and knowledge conflicts are the main issue to managing cultural heritage, especially when governorate planning staff does not have enough awareness of architectural and urban values. The SCA staff are qualified in addressing only the archaeological sites, but not in managing heritage sites. The problem is when these staff lead heritage management for a long time, as happened in the Saudi case. Even with creating another body, such as the Historic Cairo organization, the impacts of the SCA staff were still there. The communications between players, such as scheduled meetings, is significant and should be clear and compulsory during any development.

Establishing a specific organization for a mega project is another approach, as seen in Petra. However, it is not applicable to and could affect other individual sites. Level of participation and empowerment in the governmental structure should be considered in any project. The concept of mega project could be implemented at the province level when considering the whole province as a one mega project.

The importance of Community participation in different levels and stages is clearly seen in Petra. This participation impacted effective management of cultural heritage, whether in merging power and knowledge in one body or empowering the decision-makers at the local level. In other words, the development in the laws and regulations, frequently based on feedback from implementations, decreased the gap in understanding the values of cultural heritage.

In summary, management of the Historic Cairo is followed the approach of multi players with multi functions. This approach can be beneficial when the management considers the whole players and their involvement within a well comprehensive plan. By applying this approach, the benefits will also impact the players, especially local communities. This approach allows the players to be effective in development plans particularly in the implementation stages at the local level. The challenges of this approach, however, were in the conflicts between different players, mainly from the background of the specialists such as SCA's staff towards antiquities. Due to this challenges, some cultural heritage values were dominated the others, on the other hand, there were another players who treat this challenge through their involvement in the development plans.

In Petra, the approach was different, because the concept of mega project was the approach that applied. This approach was implemented through establishing an independent authority to manage the site. Full control was in the hand of this authority, which reduces the conflicts between the players, also enhances the plans to be implemented faster. The level of participation from local community within this authority allows them to be involved effectively in the development project. The challenges of this approach, however, were in the difficulties in applying it on every

urban cultural heritage site. In addition, this approach made the site semi isolated from other urban cultural heritage sites and communities in Jordan due to this unique theme in the laws, organizational structures and implementations. This theme impacted the Petra to be a well preserved and managed site, on the other hand, the smaller heritage sites are not connected with this site, especially in terms of heritage values which might be made mega project is valuable than the smaller sites.

Historic Cairo and Petra are different approaches of managing the urban cultural heritage sites. However, in Saudi case it is beneficial to merge these approaches to create a new relevant approach that suitable for Saudi context. For instance, this new approach should invest different players' involvement through merging the power and knowledge at local level especially under governor of the province, with high level of participation from local community as well as other players such as MOMRA, SCTNH, MOCI and the MOE.

These lessons need to be understood and reflected on by the main players in any cultural heritage development. These practices in Jordan and Egypt have cast light on crucial concepts, such as organizations' capacity and capacity of knowledge, which will be discussed later.

4.6 Organizations' Capacity

Each organization has its own tasks, which are categorised in terms of priorities. For example, MOMRA has a different perspective than SCTNH in developing a city centre. MOMRA approached this project based on its function and administrative

structure, which include licensing, municipality services and investment⁹⁸. SCTNH, on the other hand, sees this development as an opportunity for cultural heritage, or managing cultural heritage values within their context.

Both organizations need each other. MOMRA needs experts and knowledge to deal with heritage sites, and SCTNH needs the administrative framework and power. For example, in terms of investing an architectural heritage building as a private museum, MOMRA has no regulation to manage this type of investment, while SCTNH can issue licenses. The Director of Planning and Development in Ha'il Municipality clarified: 'The private museums are mainly a house or part of house [private owner], in order to licensing this investment activity, we face problems in categorising this kind of investment. For example, it needs to be consider according to the area whether commercial or residential because each type has different regulations such as the depth of the street and number of parking, etc.' (Director of Planning and Development in Ha'il Municipality, interview, 26/8/2016). The power and knowledge of the two organizations must be merged to serve cultural heritage sites, because the gap in capabilities is not just between MOMRA and SCTNH but is also amongst other key players.

4.6.1 Knowledge capacity

MOMRA owns most of the heritage sites within cities; however, it has no department involved in the development and management of heritage sites at the national and local levels. SCTNH has a general department comprised of a small number of qualified

⁹⁸ Licensing from the department of licenses, municipality services from different departments such as monitoring department and cleanness department, investment through the income department and investment department.

staff involved in developing and managing the heritage sites, but it has no power or control of these sites. According to Orbasli, ‘The availability of sufficient knowledge and understanding of the building and its context will assist in informed decision making’ (Orbasli, 2008: 87). Both the understanding and the knowledge are crucial to interpret correctly both building and its context, this relationship plays main part in managing urban cultural heritage. In this sense, heritage sites are impacted by the existence of all required expertise. To avoid this misunderstanding, the gap in knowledge base and power between the key players must be filled. Integrating the power and knowledge of MOMRA and SCTNH is an initial solution aimed at establishing basic foundations, which allow the other players to be smoothly integrated and participate in comprehensive plans and management, with clear tasks and targets.

Heritage sites should be managed and developed consciously with power. In this sense, SCTNH provides the knowledge, and MOMRA has the power⁹⁹. These two elements must be integrated. In theory, there are three options to achieve this; however, in practice each of these options has its advantages, disadvantages and challenges (Table 4.1).

Option one consists of creating an agency in MOMRA at the national level, with general departments at the local levels, that develops heritage sites. Some staff would be transferred into these departments from SCTNH.

⁹⁹ Powers in a different way. For example, in the work forces, MOMRA had more than 40 thousand employees according to the statistics in 2014, while SCTNH had no more than 1,5 thousand in 2016. Another power is the annual budget; MOMRA had about 39 billion SR (\$10.4 billion) and 40 billion SR (\$10.6 billion) in 2014 and 2015, respectively, while SCTNH had 814 million SR (\$217 million) in the same years. In 2017, the MOMRA budget was 55 billion SR (\$14.6 billion).

Option two entails the transfer of powers to SCTNH. This option has some advantages, disadvantages and challenges (Table 4.1), probably more than option one. Both options one and two lead to centralised decision-making, which causes delay in progress and solutions based on the administrative system rather than creative solutions and approaches based on the peculiarities of the sites.

Option three (Table 4.1) involves the application of the concept of ‘sharing’, especially the benefits of sharing to the public. Concept of sharing includes sharing benefits as well as responsibilities from both organizations and community. In this option, the requirements of heritage sites in terms of preservation, planning, development and monitoring must be considered, based on the heritage values within its context. One of the best ways to apply the concept of sharing is by taking advantage of the elements and opportunities of the current status, especially in organizational structure. All the above options can be applied, in theory. One of the most practical solutions is identifying a player that integrates power and knowledge and can manage conflicts in a way that is acceptable to all stakeholders (Figure 4.9).

Table 4. 1 The advantages, disadvantages and challenges of the options

Options	Advantages	Disadvantages	Challenges
Option 1	<ul style="list-style-type: none"> • Ready to apply • Less administrative conflicts • Broader coverage for provinces • Benefits of other municipality services 	<ul style="list-style-type: none"> • Needs time • Needs more efforts • Needs more qualified staff in different fields • Cost money • Conflicts with the 2014 law 	<ul style="list-style-type: none"> • Administrative structure and management • Level of the awareness • Limited experiences • The difference in employees regulations
Option 2	<ul style="list-style-type: none"> • More qualified staff • More experiences in managing heritage sites 	<ul style="list-style-type: none"> • Needs more time than option 1 • Cost more money than option 1 • Less administrative experiences • Heavy load with limited staff 	<ul style="list-style-type: none"> • Difficulty in covering all provinces • Transferring the powers • The difference in employees regulations
Option 3	<ul style="list-style-type: none"> • Ready to apply • Fast track • Less budget 	<ul style="list-style-type: none"> • Difficulty in applying new administration culture • Lack of clarity of rights and duties especially in the middle administrative level 	<ul style="list-style-type: none"> • New administration culture • Conflicts between members

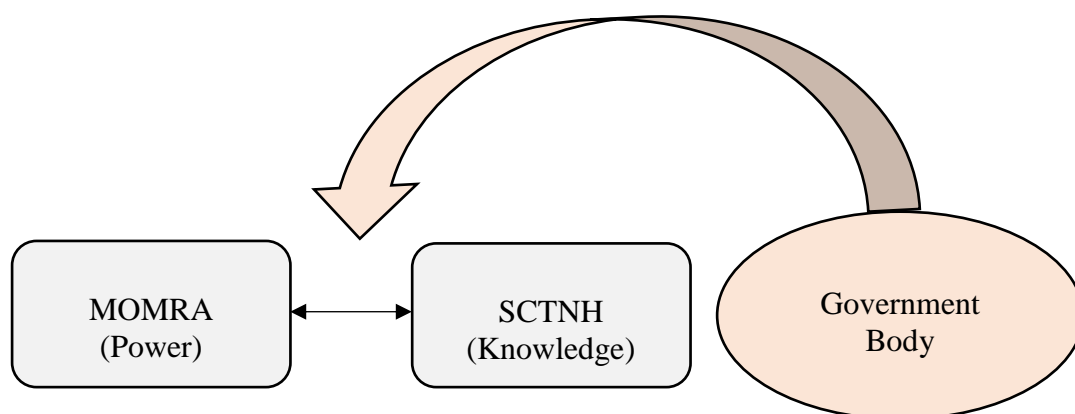


Figure 4. 9 Position of a government body to fill the gap between ‘power’ (MOMRA) and knowledge (SCTNH) toward cultural heritage management and development at the local level.

This could be done by further developing the structure of some authorities, especially the High Commissions for Development (HCD) of provinces such Riyadh, Makkah and Ha’il¹⁰⁰. These commissions are independent bodies under the governor of the province, and they are powerful at local level. Each of these commissions has its own objectives¹⁰¹; however, development management is a core task for all of them, especially in urban, social and cultural fields.

¹⁰⁰ The High Commission for the Development of Arriyadh, known as the Arriyadh Development Authority (ADA) was established in 1983. The Makkah Region Development Authority (MRDA) was established in 2000. The HCDH was established in 2002. Almadinah Almunawarah Development Authority (MDA) was established in 2010. The High Commission for Development of Eastern Region (HCDE) was established in 2015, and the High Commission for Development of Aser was established in 2018.

¹⁰¹ The main objectives for the commissions are as follows: The ADA aims at the comprehensive development of the city of Riyadh in the fields of urban, economic, social, cultural and environmental management and protection and providing the city's needs for public facilities and services. (ada.gov.sa). The MRDA will develop and update the structural plans of the city and the holy sites in general, detailing the central area and the mechanisms of its implementation as well as coordination between the authorities responsible for the planning and implementation of Makkah and holy places (mrda.gov.sa). The HCDH aims to achieve comprehensive development in the Ha’il region in terms of social and economic development, while preserving the environment, to achieve well-being and a

As seen in the HCDs structures (Appendix 4.E), each commission has its own structure, with common departments such as the commission council, planning and development department, studies and design department and projects management department. These common departments reflect the objectives of these commissions especially in terms of the development of provinces. Unfortunately, a department for cultural heritage management and development does not exist; cultural heritage has no input in the development plans in the provinces. The participation of cultural heritage development within these commissions should take place through the inclusion of heritage within the common departments, in addition to the adviser' unit and the commission council. For example, the commission council should include experts on heritage management as well as members from the local communities. This is one of the lessons learned from other experiences such as in Petra and Historic Cairo. Therefore, as a result of the organizational structure in Saudi Arabia, authorities can serve as a link between power and knowledge. This could reduce the gap between MOMRA and SCTNH which are the most effective players in heritage development (Figure 4.10)

decent life for the individual and society (hail.org.sa). The MDA develops comprehensive plans for the development of Almadinah Almunawarah for at least twenty years (mda.gov.sa). The HCDE aims to achieve the comprehensive development of the region in the areas of urban, economic, social, cultural and environmental management and protection and provide the region's needs for public facilities and services in accordance with the highest international standards and the optimal investment of technical and financial resources, and in partnership with the relevant parties (hcd-east.sa).

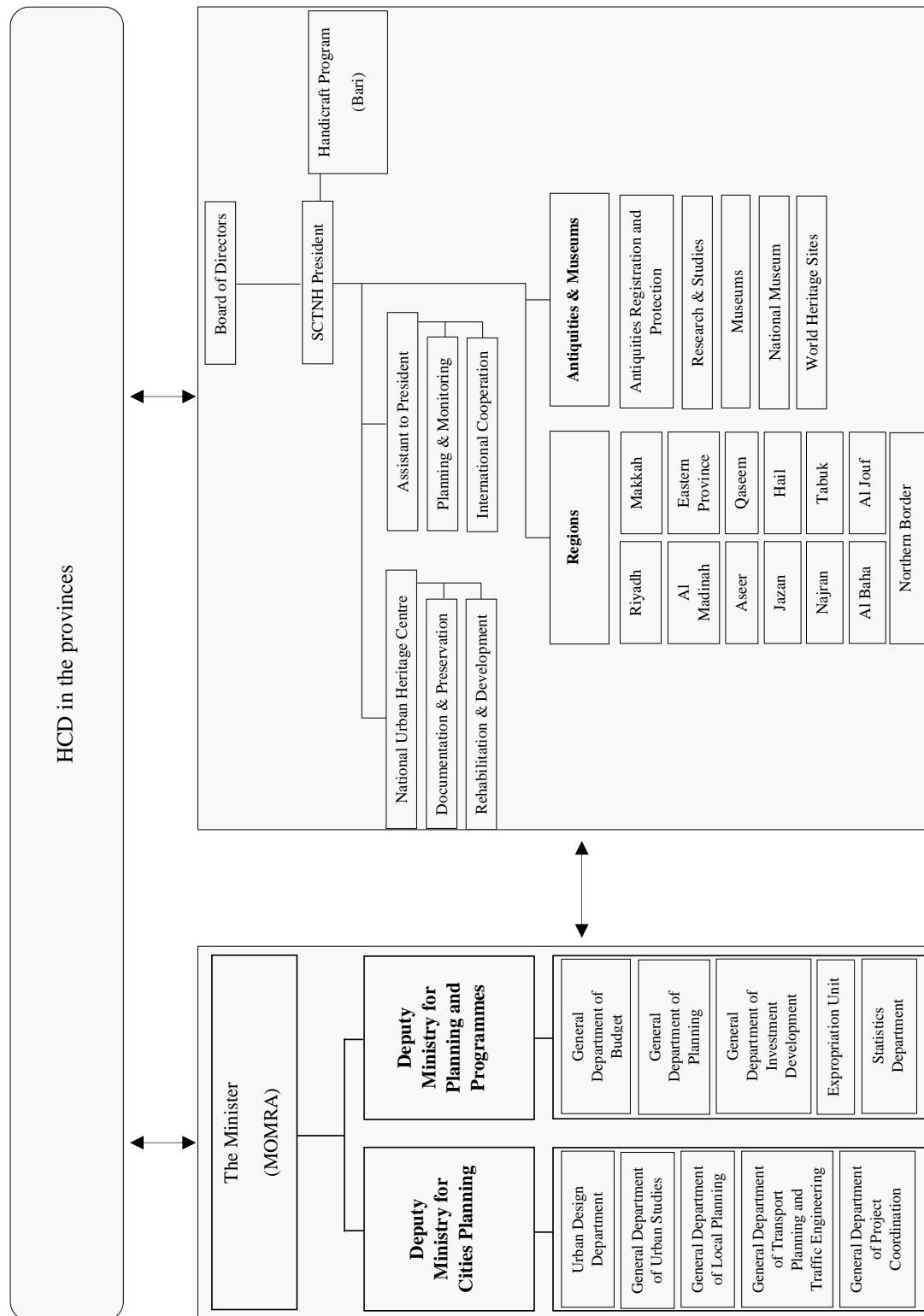


Figure 4. 10 The link between main players in the SCTNH, MOMRA and HCD structures.

The objective of this link between MOMRA, SCTNH and HCD is to invest the knowledge and powers of organizations to serve both tangible and intangible cultural heritage. However, the providers of knowledge and resources must participate in implementing the knowledge in the right position within this structure.

4.6.2 Knowledge resources

The resources of knowledge allow organizations to increase their knowledge, and it is crucial to highlight these resources and the type of cultural heritage with which they are concerned. Universities and schools, as well as other regional and international experts and consultants, are the main providers of knowledge for the future. Schools, unfortunately, do not adequately cover heritage topics, especially within the curriculum and non-school activities. This was especially the case during the period when antiquities management was under MOE supervision. Another knowledge resource is the qualified staff from universities who are experts in the heritage fields, but this is extremely rare.

Again, regarding education, tourism and antiquities, colleges have been established in Saudi Arabia¹⁰² in the last fifteen years through support from SCTNH. However, all these colleges programs fall under the categories of antiquities or tourism, while

¹⁰² In 26/9/2005, King Saud University established the Tourism and Antiquities College, with three departments as follows: The Antiquities Department, Tourism Management and Hotels Department and heritage resources management and Tourist Guide.

In 6/2/2007, King Abdulaziz University established the Tourism College, with two levels of degrees: diploma degrees in Tourism and Travel and Hotel and Hospitality, and three bachelor degrees, which are the Hospitality Management Department, Tourism and Travel Department and Events Management Department.

In 2009, the University of Ha'il and University of Jazan established tourism colleges. The University of Jazan focused on the antiquities department and tourism management department under its human science college. Ha'il University focused on three tracks, within the arts college and under the antiquities and tourism department: antiquities and heritage sources management section, tourism management and events section, hotel management section and tourist guide section.

architecture schools are still non-existent. Linking heritage strongly with tourism, without being aware of the differences in heritage values and its context, is an issue, particularly in terms of understanding the relationships. In other words, architecture schools¹⁰³ need to play a role in providing specialists of architectural heritage that understand the different contexts of urban cultural heritage. Otherwise, the situation of the antiquities department, as seen under the MOE, could be repeated.

Besides schools and institutes of higher education, institutions that are involved in the heritage field must be established, especially through the Technical and Vocational Training Corporation (TVTC)¹⁰⁴. These institutions could teach the technique of using local building materials, preservation techniques and other skills, all at a diploma level where the shortage is. These institutions and centres could provide qualified staff in different ways and levels, thus, contributing to the heritage sector by providing the required skills and competencies. As Orbasli concluded: ‘The historic buildings of Saudi Arabia's northern Red Sea coast are faced not only with redundancy but also a shortage of skills needed to realize their repair.’ Furthermore, ‘Training programmes for local craftsmen must be instigated to enable them to regain skills in traditional building and repair techniques’ (Orbasli, 2009: 62). By protecting and developing the skills of traditional buildings techniques through the TVTC and other bodies, the shortage of capabilities could be decreased, and several programs could be launched in to serve cultural heritage in this way. The gap in understanding the values of cultural

¹⁰³ There are more than ten architecture departments in the Saudi universities, such as the school of architecture in Umm Alqura University (1988), King Saud University (1983), King Abdulaziz University (1975) and King Fahad University (1981).

¹⁰⁴ This opportunity came when the Ministry of Planning tried to plan the development in Saudi Arabia, especially in the Five Year Development Plans as mentioned in the previous chapter (6.1).

heritage could be a result of the shortages in qualified local labours especially in the skills of traditional buildings materials and techniques.

Balance between different educational levels, from a diploma to higher education must also be achieved in order to address the issues mentioned previously, especially concerning the issue of traditional building materials and techniques in Saudi Arabia. After receiving knowledge from qualified staff at different levels and subject expertise, the implementation of these outputs needs to be considered. In other words, taking action in the right direction would be easier and more acceptable from different stakeholders due to level of understanding the values of cultural heritage provided.

4.7 Summary and Immediate Inferences

Because of the development in laws, cultural heritage must be an objective for all organizations that are involved in managing cultural heritage. The development in laws, policies and regulations must be reflected in organizational structures. Moreover, this development should be reviewed regularly. For example, the development in cultural heritage within the tourism industry is one of the main targets for SCTNH. However, other players such as MOMRA, the MOE and MOCI must participate so that development is constant rather than occasional. The responsibility, therefore, within one organization must be known for both the organization itself and others, otherwise it could be a reason to create a conflict. For example, SCTNH's responsibility toward heritage and tourism is a serious risk that can cause a lack of connection between organizations due to the lack of clarity in managing these sectors. Cultural heritage should be on the national and local development plans like economic, health and services sectors.

The main players in the development of cultural heritage in Saudi Arabia (MOMRA, the MOE, MOCI and SCTNH) should be linked nationally and locally through sharing the development of cultural heritage as a target within their plans and projects. MOMRA and SCTNH are the cornerstone of this shared development. They hold the power and knowledge necessary for the development of cultural heritage.

By establishing another player at the local level, the power and knowledge could be managed appropriately, since local requirements are more appreciated by local governors than national organisations, whether for heritage sites, staff, development plans, projects or budgets. The HCD in the provinces could be this player, focusing on the local level with respect from the national level. The HCD is supposed to be the leader of local development due to its power and responsibility, and it could also be a leader for the connection between stakeholders, such as government and non-government organizations and the local community. The HCD could also reduce the power imbalance between MOMRA and SCTNH. One table for all local projects provided from HCD at province level can be an approach to avoid duplicated processes before any development; it can also be used as an opportunity to share plans with different stakeholders.

Chapter 5: The Implementations

5.1 Introduction.....	197
5.2 Listing - Between Protection and Action	201
5.2.1 The Criteria for Classification and Selection of Heritage Sites in Saudi Arabia	202
<i>Criterion 1: The Age</i>	<i>203</i>
<i>Criterion 2: The Historical Importance (Historical Event)</i>	<i>205</i>
<i>Criterion 3: The Rarity</i>	<i>207</i>
<i>Criterion 4: The Status (Demolition Percentage)</i>	<i>209</i>
<i>Criterion 5: The Urban Heritage Style</i>	<i>211</i>
<i>Criterion 6: The Architectural Design and Details</i>	<i>212</i>
<i>Criterion 7: The Possibility of Investment</i>	<i>214</i>
<i>The Additional Criteria</i>	<i>216</i>
5.3 The Limitation and the Impacts of the Criteria.....	219
5.3.1 The Integration Between Criteria.....	220
5.3.2 Distribution of Weights.....	221
<i>The distribution across the criteria.....</i>	<i>222</i>
<i>The Distribution within the Criterion Itself</i>	<i>223</i>
5.3.3 The Terminology Used	224
5.3.4 Additional Limitation.....	225
<i>The Overlooked Role of Intangible Cultural Heritage</i>	<i>225</i>

<i>The Values Ensuing from the Criteria</i>	227
5.4 Case Study: Barzan District Area in Ha'il City Centre	229
5.4.1 Introduction	229
5.4.2 Ha'il's Diverse Architectural Heritage	231
5.4.3 Barzan District Area.....	235
5.5 Criteria Underlying the Classification and Selection of Barzan Heritage Area For the purpose of Conservation and Development	240
5.6 Examples of Exclusion of Some Cultural Heritage Values in Barzan District	242
5.7 Summary and Immediate Inferences	245

5.1 Introduction

Extending from the laws and organizations chapters, and taking the Ha'il region in Saudi Arabia as a case study, this chapter explains how heritage management and tourism have been implemented in Saudi Arabia in general and in Ha'il, in particular. This establishes the importance of the values of cultural heritage in Ha'il and its economic and cultural potential, as well as aid understanding of the obstacles which stand in the way of its development. Furthermore, the chapter identifies ways not just to protect and conserve Ha'il's cultural heritage site, but also to make it attractive and relevant to its values. This chapter begins by highlighting the immediate actions for the process of implementation that has been applied in Saudi Arabia by SCTNH.

The list of heritage sites and criteria for their classification are the mechanisms for the translation of laws into action. The list and criteria are discussed in detail to understand limitations. Then, the cultural heritage sites in Ha'il city centre are examined as a case study, in order to identify obstacles and impacts. Heritage and tourism management principles are discussed and applied in this case study and other relevant examples are presented to emphasise the importance of implementation mechanism terms of context rather than monuments.

The gap in understanding the values of cultural heritage in Saudi Arabia could be identified in different ways. Particularly, legislation and the management of heritage and tourism are means of determining how cultural heritage is safeguarded the country. The 1972 law has its limitations (see Chapter 3), a problem that was addressed in legislation introduced in 2014. However, the implementation tools confirm whether the existing law is adequate or there are steps that should be taken immediately to

ensure that the right actions are taken. The historic city centres of Saudi Arabia, including that of Ha'il, are examples of the level of neglect that heritage sites faced and are still facing. The old satellite image of Ha'il City (Figure 3, compared with recent images¹⁰⁵; Figure 1 and 2) shows the harmony in the urban tissue that characterised cultural heritage sites until the mid-1970s. No doubt, every heritage building that remains should be preserved and developed, not just because of its value but also for its contextual values. If these sites are, for whatever reason, to be included in or excluded from any development and preservation plans, then it is necessary to question the criteria for inclusion or exclusion. This points towards the mechanism of both laws and implementations, which needs to be investigated. The Saudi experience shows how important it is to link together the different steps in the process, from creating the law to implementation, in order to build up a comprehensive system of heritage development, with the full cooperation of communities and stakeholders. Such criteria, for the classification and selection of heritage sites, would be an important tool to examine the level of understanding of cultural heritage values and the various methods of implementation.

Cultural heritage values should be considered as part of any evaluation tool to avoid exclusion and to develop this within the real context. Thus, it is crucial to extract these values from the criteria, and analyse the contents in detail, in order to identify the link with any other criteria, forms or implementation tools. This is done not just to highlight the limitation, but also to identify obstacles and impacts.

¹⁰⁵ Appendix (5.H) illustrates the changes in urban tissue in Ha'il city centre between 1978 till 2016.

In 2015, SCTNH applied Criteria of the Classification and Selection of Villages/Districts of Urban Heritage (Appendix 5.A), and Criteria for the Classification and Selection of Urban Heritage Buildings (Appendix 5.B), which is discussed below in detail. Also, there is an Urban Heritage Site Data Form (Appendix 5.D), a form of documentation that contains useful information base. This form covers most of the information such as general information about the site, type of the site, time period, status, ownership, use, etc. as a descriptive sheet for the heritage site/building. Being an effort towards documentation, the information usually presents the reality of the site/building, without restrictions from the evaluation tool that might cause excluding or ignoring some of the heritage values. Such a list for heritage sites is a useful tool when designed carefully and followed by right actions within comprehensive plans.

The process that has been followed in developing cultural heritage in Saudi Arabia takes two forms: data and criteria. The data form should be reflected in the criteria form, which is a sequence of the processes of development and planning. According to UNESCO (2013), there are two main approaches to planning cultural heritage: first, the conventional approach, and second, the values-led approach.

The conventional approach (Figure 5.1) focuses mainly on the conservation of the materials or the fabric of the past, known as monuments (UNESCO, 2013: 25). The process in this approach consists of identifying, documenting, assessing conditions and, finally, planning for conservation interventions

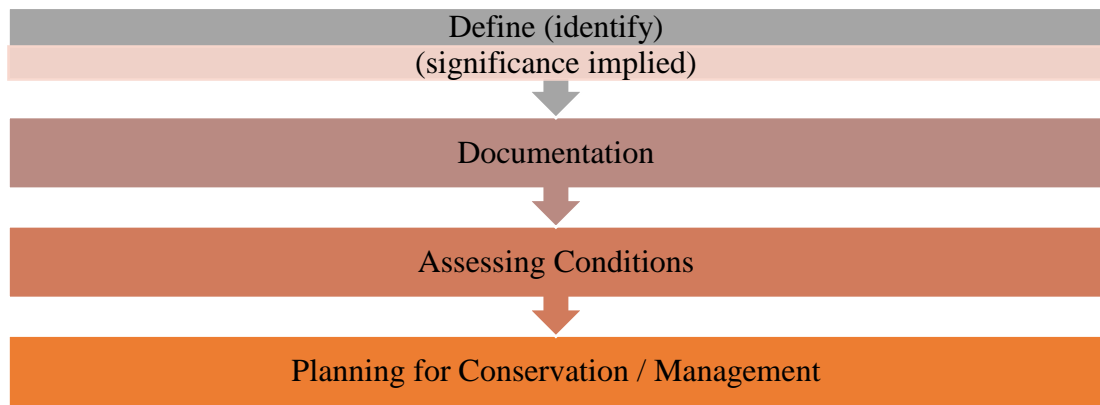


Figure 5. 1: Conventional approach to planning (UNESCO, 2013)

The values-led approach (Figure 5.2) is assessment of the significance of a place based on the values attributed by all stakeholders, and use of a statement of significance as a basis for developing conservation and management strategies (UNESCO, 2013: 25).

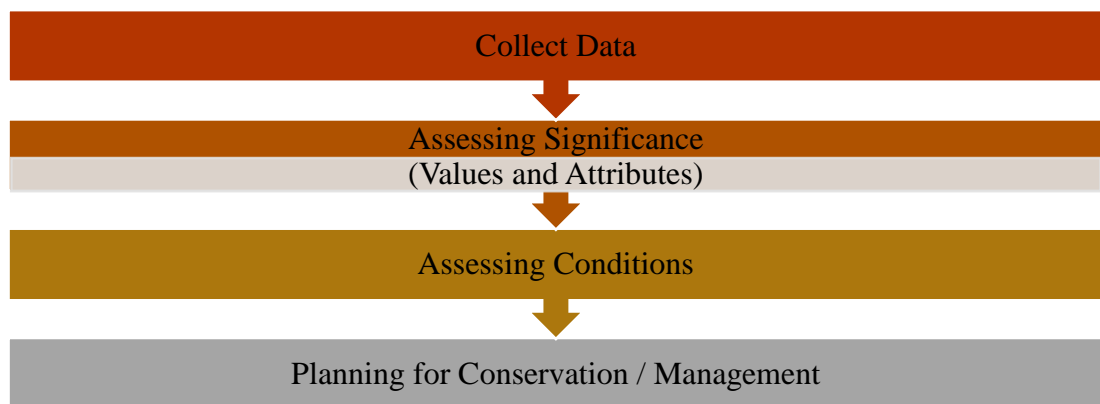


Figure 5. 2: The values-led approach to planning (UNESCO, 2013)

The values-led approach follows the steps: collect data, assess significance (values and attributes), assess conditions and, finally, plan for conservation and management. It is notable here that the assessing significance step focuses on the values which were missing in the previous approach.

5.2 Listing - Between Protection and Action

According to Historic England, one of the main objectives of listing is to make sure that the values of cultural heritage are protected (historicengland.org.uk, 2018). Listing is one of the most important steps, in Saudi Arabia as in other countries, to build up a database, in order to take the appropriate decision and action with a clear vision. Orbasli highlighted that ‘in developing countries, for many overworked and underfunded heritage departments, historic buildings become a name on a protection list rather than a cause for action’ (Orbasli, 2000: 102). The present status of an historic building in any country is always the best evidence of whether it is a name on a protection list or a cause of action. Furthermore, an action without a good protection list that takes into account and fully considers heritage values would not develop cultural heritage sites sustainably. In order to ascertain this, it is crucial to analyse three facts: first, the contents of the criteria of the list in terms of information type and purpose; second, the link between the criteria contents; third, the relationship between the list and other development plans, and its exact position according to all stakeholders, decision makers and organisations.

In Saudi Arabia, SCTNH launched in 2015 a project to create an urban heritage list¹⁰⁶. This project was one of the 2014 law outputs (Antiquities, Museums and Urban Heritage Law, 2014: Article 45), allowing SCTNH to prepare an urban heritage list. Executive Regulations of the Antiquities, Museums and Urban Heritage Law (specifically, under the urban heritage chapter in section 4, article 15, p. 59) states that SCTNH determines the classification of a site, building or area of urban heritage

¹⁰⁶ SCTNH began this project by contracting the consultancy office to prepare the criteria. As a result of this contract, SCTNH has applied the criteria since 2015.

before it is listed based on one or more specific criteria¹⁰⁷. The law defines the ‘classification’ as the ‘determination of the level of importance of an urban heritage site according to historical, cultural, scientific, artistic or national values’ (Antiquities, Museums and Urban Heritage Law, 2014: 56). Registration means ‘including an urban heritage site in the records according to its importance criteria and level of classification’ (Antiquities, Museums and Urban Heritage Law, 2014: 56).

These criteria are the outcome of a project, whether internal (in SCTNH) or from an engineering consultancy office through a commercial tender process. Phase one was to prepare these criteria and phase two was a technical support for GIS for the urban heritage data model (Head of Heritage Centre in SCTNH, interview, 2016). The tender process, or internal effort, is a way of taking risk, especially in cultural heritage development. The risk lies, first, in the Terms of Reference (TOR), or the tasks and requirements in the contract, which needs experts in heritage management, and second, the expertise of those in the field who do the work, especially in heritage management.

5.2.1 The Criteria for Classification and Selection of Heritage Sites in Saudi Arabia

SCTNH applies two criteria for the selection of national heritage sites: 1) Classification and Selection of Villages/Districts of Urban Heritage; and 2) Classification and Selection of Urban Heritage. In addition to the Urban Heritage Site Data Form. The objective of these criteria is to preserve and develop national urban

¹⁰⁷ These criteria are age, rarity and the importance of urban factors, religion, history, science, culture, national significance, art and aesthetics, society and function, investment possibility, location and accessibility, architectural design and style, details, inscriptions and decorations, demolition percentage, accessibility in the site, expected future status and any other criteria approved by SCTNH.

heritage sites. Both criteria are based on evaluation sheets, which aim to evaluate, classify and select the sites and buildings based on some specific metric and weights. At the end of this sheet it is the enumeration points that determine the level of the classification: First class (more than 250 points); Second class (150-250 points) and Third class (50-150 points). Thus, based on the criteria results, it is decided whether the site/building will be preserved and developed. However, it is not clear what happens following the classification of sites, and who will do what. This missing loop within the management and implementation process would lead to an improper list rather than a cause for action.

The villages/districts criteria present seven standards as following: age, historical importance, rarity, status (demolition), style, architectural design and details, and the possibility of investment (Appendix 5.A). The buildings criteria show ten standards, which include the previous standards and an extra three; building function, architectural design and the architectural details and inscriptions (Appendix 5.B). It is crucial to discuss each criterion separately, in order to understand the whole criteria and standards, and to identify the limitations and weakness points, as well as to ensure criteria reflect the real values of cultural heritage. Moreover, it is necessary to evaluate the new law outcomes, identify the implementation steps, and the impacts on heritage, and propose the best implementations methods. The criteria for classification and selection of heritage sites in Saudi Arabia are as follows:

Criterion 1: The Age

The standard gives each ten years three points (SCTNH, 2015a); the accuracy of this standard weightage with respect to age, could be viewed as a kind of historic value.

But there is no clear reason for the estimated weights and durations. There should be a link between time and site/building, in order to avoid the conflicts between ancient and more recent heritage sites/buildings without diminishing their importance.

Being 'old' is not the only reason for listing and, indeed, some more recent sites might also be of local importance or interest. The age is significant criterion when it is selected and adjusted to take into account the distinctive local characteristics. Distinctive local characteristics represent noteworthy examples of the type and style of cultural heritage, which are important in the development of that era. Three points for each ten years gives the ancient site of Madaen Saleh in Al-Ula (Figure 5.3), for example, more than one thousand points, while more recent heritage sites, such as Barzan area in Ha'il city (Figure 5.3), belong to the third class in the system of classification.



Figure 5. 3 Madaen Saleh in Al-Ula (left) and a house in Barzan (right) are as examples of the age criterion.

Counting in numbers is a quantitative rather than a qualitative approach, which leads to exclude most of the heritage values due to the limitation of the results.

‘The city is and has always been throughout the ages at the root of our culture, history, arts and traditions. It has been the birth-place of a society in constant evolution’ (Cravatte 1977: 13). The Historic Cairo project, for instance, included in its development plan different historical buildings not based on age, but through identification of its period (UNESCO & Historic Cairo, 2013),¹⁰⁸ and without giving any period greater value than others. Moreover, belonging to an early period does not harm or affect another period’s values, because it shapes the whole historic context of Cairo without any action leading to any exclusion. The identification of a period is clearly aimed at understanding and highlighting other factors such as use, materials and additional values rather than a separate criterion. In that sense, notably, the age criterion in the Cairo project helps to support other criteria in integrated efforts such as historical importance.

Criterion 2: The Historical Importance (Historical Event)

The historical importance of a village/district or building (historical event) standard consists of four types¹⁰⁹. This importance is linked to historical events and historical values. However, there are more than events that could define historical values. In tribal societies, for example, there is always shared memory, which shapes different types of social value. This value contributes to shaping the historical value.

¹⁰⁸ The Historic Cairo project has identified the following building periods: Pre-Modern before Nineteenth Century, Modern Nineteenth Century, British Mandate until 1950’s, Contemporary First Period 1950’s-1960’s and Contemporary Second Period 1970’s- 2013.

¹⁰⁹ 1- Linked to ancient historical events, which equals to thirty points. 2- Linked to the history of the Kingdom of Saudi Arabia, which is also equal thirty points. 3- Linked to local historical events, and valued at fifteen points. 4- Ordinary type (no difference to other villages/districts or buildings), which weighs zero points (SCTNH, 2015).

The importance standard here is exclusive to history, and should be based on and reflect all heritage values. In other words, most heritage values are outside of this criterion such as scientific value, social value and further twenty-one values mentioned earlier (see Chapter 3). Ignoring most of the heritage values in this criterion would amount to using the same approach introduced after the first law in 1972. Surely the impact will be the same in terms of awareness and implementation, especially through emphasizing particular values and shaping a heritage image based upon these selected values.

The first and second factors of importance in the criterion are equal; both weigh thirty points, while this should be in descending order, because more time means more actions, activities and stories, thus more values. Also, this standard contradicts the age criterion, it is important to apply the same method for each criterion. The standard gives zero points to an ordinary village/district or building, which is not different to another, but this is not true. In other words, the criterion judges that the similarity between villages or districts or buildings is a weakness factor.

There is no historic village/district or building, whatever its history, equal to nothing, especially when those who lived there and their families are considered as part of cultural and social values, integrated with other values. This opportunity to share the collective memory with others, to link what is intangible and tangible and increase public awareness, seems missing in this assessment due to the lack of intangible heritage separated from its environment. Furthermore, there is insufficient understanding of historical meaning and value, and the link between different values, which becomes a means to exclude some heritage sites and buildings. This would also

be a reason for increasing the gap in understanding the values of cultural heritage as well as separating it from its context.

Historical importance in the Historic Cairo project, for example, was linked to the period criterion, which means there is an integrated relationship between the criteria, in general, and between the age and the history, specifically. Additionally, this importance is a result of identifying the period; presenting its era rather than judging its importance.

Criterion 3: The Rarity

The whole criteria are in Arabic, and '*nudrah*' in English means 'rarity', while '*asalah*' means 'authenticity' which was not included in these criteria. Rarity often links with uniqueness, however, according to the UNESCO (2012) 'a rare item may or may not be unique or irreplaceable: it is one of a small number of surviving exemplars' (UNESCO, 2012: 11). The rarity criterion is categorized into three types based on a vertical geography scale: the first is rarity at national level, which gives thirty points weight; the second is rarity at province level, which gives fifteen points; and the third is ordinary with no difference to others, which gives zero point weight (SCTNH, 2015a).

Rarity at national level equals thirty points. However, there is concern when attempting to define the meaning of rarity and its characteristics in this criterion, namely, what makes any building rare at this level. There are no details as to how the rarity should be identified and clarified in this criterion. The lack of clarity in defining rarity could lead to excluding some heritage sites.

Howard (2003) argued that ‘Not all items become heritage merely by being old, of course. Something else is usually required, and rarity is often a critical element’ He added that ‘In the case of the cultural heritage, rarity is likely to relate directly to price, so that a market begins to operate’ (Howard, 2003: 190). In this sense, the investment is crucial in the development of cultural heritage. Accordingly, ordinary buildings are equal to zero points, which means there is no visibility to invest in this category. Thus, there are no values in this category. But the issue here is that rarity is linked to other facts not just the price, such as values of cultural heritage, which shape the heritage context.

Another impact of this criterion results from convincing people that there are some heritage villages/districts or buildings that are not rare, which would lead to minimising heritage values and classifying heritage in a negative way. The rarity is an immeasurable criterion unless it has specific classifications and definitions. Most of the heritage villages/districts and buildings, especially in the developing countries where the level of awareness caused loss many sites, are rare whether for the person or group of people who share their collective memory. The rarity is a result of discovering and understanding the values and its integration process. Rarity criterion in architectural heritage has a link to what remains from buildings; in other words, being rare is one of the conservation results. Criterion 4, confirms whether there is understanding of the link between these criteria.

Criterion 4: The Status (Demolition Percentage)

The fourth standard, the village/district's or building's statues (demolition percentage), has six levels¹¹⁰. At the end of this standard there is a note which states 'there is no preservation for the village/district or building if the assessment of the statues amounts to less than fifteen points, unless the village/district or building has more than sixty points in the three previous standards, and as long as it is documented' (SCTNH, 2015a)

The number of points should be the opposite, because the greater the demolition percentage, Barzan district area (figure 5.4) for example, the more urgent the action needed as the objective of such criteria is to protect and develop. This approach will increase the number of endangered sites/buildings, which means losing all the site/building or cost more for restoration later on. According to the note at the end of this standard, any village/district or building that has more than 50% demolition will not be preserved. This decision would destroy any heritage assessed 50% or less. Based on this decision, any heritage building that has only half its structure remaining, is inadequate to represent any heritage values. It is necessary to consider encouraging people to participate in discovering and interpreting what remains of its values in a real environment, and as an open museum or any other concept.

¹¹⁰ Level one is zero percent of demolition and weights forty points. The second level is ten percent of demolition and weight thirty-five points. The third is twenty percent and weights thirty points. The fourth is thirty percent and is equal to twenty-five points. The fifth is forty percent and is equal to twenty points. Finally, fifty percent of demolition is assessed at fifteen points (SCTNH, 2015).



Figure 5. 4 An example of architectural heritage buildings in Barzan district area as a case to illustrate the status (2016).

This criterion is to focus on the current status rather than actual values. Furthermore, this represent support for endangered sites and not a tool for excluding them. These limitations will increase the number of endangered sites as a result of the end of urban heritage, which suffered from laws and implementations, and then losing what remains from urban heritage sites. Moreover, such an approach will minimise the heritage values and reflect this on societies.

As regards rarity, and status, there is no link between these two criteria. For example, a heritage building that has less than half of its structure remaining will not be preserved and developed based on the status criteria. However, the values of this building will increase and become rare due to the limitation in numbers. In addition, due to this criterion more heritage sites are lost; for example, 50% does not help preserve some heritage sites. Over time, there will be no rare heritage sites because of the criterion evaluation.

Criterion 5: The Urban Heritage Style

This standard suggests that if urban heritage is distinctive at national level, it is equal to twenty points, and at provincial level, it is equal to ten points. If it is ordinary and similar to any village/district, then its weight is zero (SCTNH, 2015a).

The issue here concerns scaling the distinction, and this standard needs a criterion to identify what is distinctive. A further issue is that there is only national and provincial levels, while the local level, which represents the community, is missing from the criteria. This standard follows geographical scale, and should reach the community and groups of people, in order to protect the individual and represent unity.

The national heritage image captures on a small scale of heritage diversity. More diversity provides more details, which shape the heritage image clearly through high resolution. In other words, at local level the urban heritage distinctiveness is a result of the communities' practices, which should be considered within this criterion.

Urban heritage style is one of the most important criteria for awareness of the context of cultural heritage, as well as understanding different values and integration. In the Historic Cairo project, for instance, there is a separate form for the urban heritage style (UNESCO & Historic Cairo, 2013).¹¹¹ This approach to urban heritage, has resulted in an urban scale to identify cultural heritage within its context, which is an important step towards linking single building and context to shape the whole context.

¹¹¹ It contains four main criteria; criterion one is the information about open space/street, which includes location, typology, general layout and open space/street elements; criterion two is the use and users, which includes appropriation of the open space/street, dominant traffic use and mobile users; criterion three is the material surface of the open space/street; and criterion four is the open space/street general quality.

Criterion 6: The Architectural Design and Details

The architectural design and details standard is assessed at twenty points for very distinctive architectural design, ten points for being distinctive and zero points for normal architectural design (SCTNH, 2015a).

The terminology used is not clear and not measurable; for example, the difference between very distinctive and distinctive architectural heritage. There is also no architectural heritage that weighs zero; the problem here is lack of understanding of architectural heritage values, as well as the method of identifying not just different values, but also the value itself and the relationship with other values that shape the whole cultural heritage values. For example, architectural value (Figure 00) is one of the heritage values that needs to be understood based on not just the building itself but also its spaces, elements and people, who lived there and their activities. This leads to awareness and inclusion of social, urban, landscape, cultural and technique values. In terms of the relationship with other values, there are always values that integrate with other values. For example, the integration between architecture and its elements, such as doors and windows, links with technical, social, economic and urban values, to mention a few.



Figure 5. 5 Examples of the architectural design and details from Barzan area in Ha'il (2016).

Historic Cairo has a different approach to dealing with architectural value. The standard name, for instance, is architectural value and integrity, which includes presence of disturbance elements on each facade¹¹², presence of remarkable architectural elements for each facade¹¹³, overall integrity and relation with urban context (UNESCO & Historic Cairo, 2013). One notable aspect of this standard is that it covers all facades rather than a single building or the main facade. This approach an opportunity to discover more architectural values that could be presented not only in the main facade. Also, it could be a tool for discovering a relationship with a neighbourhood and lead to linking other social values. Another remarkable standard is that it includes the link to urban context. This level of awareness of urban context leads to understanding the values especially when it takes into account the context; thus a reason to include rather than exclude.

¹¹² Aerial dishes, antennas, pipes, fowl and animals shelters, AC compressors, lighting, advertising, wires.

¹¹³ Arches, portals, peculiar cladding, corners, porticos, external staircases, gates, wooden doors, sitting or covered, entrances, iron doors, covered passages, buttresses, balconies, loggia, *masharabia*, ironwork, wooden beams, cantilevers, molding, *mashrafeya*/bowwindows, *boghdadly*, columns, visible masonry patterns, stonework, corbels, glazed tiles, balusters, gypsum glass windows, minarets, domes, wind catcher, vaults, *shakhshaka*, cornices, wooden shades, embattlement.

Criterion 7: The Possibility of Investment

The final standard is the possibility of investment.¹¹⁴ In terms, particularly, of tourism and from an economic perceptive, this is one of the most important step towards implementation and development stages, because it shows the awareness of future development plans and whether it is towards name or action.

The possibility of investment should focus on the site potentials, rather than the present situation, or at least there should be another list which evaluates the priority of investment in any site before immediate evaluation and judgement. It should also be included as a criterion within classification criteria. For example, if there is no existing cultural and tourism activities, this does not mean that a site is not worthwhile investing in. There is no cultural heritage site without culture activities; thus, the problem does not come from the site, but rather the way in which it is managed and whatever the purpose, whether to invest or develop. Also, if there is no tourism and cultural activities, that does not mean the site has no culture; the shortage due to employing values to create and re-call activities. The cultural and tourism activities

¹¹⁴ This criterion includes seven points. The first concerns the site and accessibility: twenty points for a site that is accessible and close to the urban areas, ten points for distant sites and zero weight for isolated and difficult to access sites. Second, available services and facilities in the site are assessed as equal to twenty points and for less services and facilities the weight is equal to ten points, while unavailable services and facilities will weigh zero. The third point is the feasibility of expected investment: high feasibility deserves twenty points, medium is ten points and unfeasible sites are equal to zero. Fourth, as regards integration of the village/district with other tourism and urban sites criteria, twenty points is awarded to sites within the group of integrated tourism and urban sites, and ten points for the sites that are close to integrated tourism and urban sites. If the site is far from tourism and urban sites then it is assessed at zero points. Fifth, existing tourism and permanent cultural activities are weighted twenty points. If seasonal, it is then deserving of ten points, but if there is no tourism and cultural activities, the weight is zero. The capacity of the village/district for tourism, cultural and heritage activities is the sixth point; it deserves thirty points if the capacity is high, and twenty points if it is medium and no points if it is lower than this. Finally, in terms of the owners' desire to preserve the village/district and make use of it for tourism, if they are enthusiastic and working to invest, then it deserves twenty points, if there is just a desire, it is equal to ten points, but if the owners are ordinary, the weight is zero (SCTNH, 2015).

are a result of heritage development. By this standard the heritage is undeveloped for any reason, including the laws and policies, or has not developed or been included in any development plan or list, would be outside the investment map and could be a tool to exclude it from the list. Thus, this action will increase the gap between not just heritage and tourism, but also between heritage and sites and communities.

There is no defined formula for the calculation of carrying capacity in a living urban environment, and maintaining set targets is even more difficult (Page, 1995). This is especially true as carrying capacity is not denoted simply as a number, but is a variable of season, space and cultural and natural elements (Medlik, 1995). In terms of investment, the capacity of tourism, cultural and heritage activities could be measured based on the percentage of open spaces, plazas, streets and other facts. Such open spaces would be a target for investment with no values for interior spaces or building functions that contribute to shaping urban forms. Thus, a distance is established between the components of urban spaces values. In order to estimate the capacity, it is crucial to identify the size and requirements of these activities. If the owners are ordinary, it is one of the most important responsibilities of stakeholders and decision makers to encourage them and decrease rather than increase the gap. The decision can be of help building investment bridges.

However, the possibility of investment is not a criterion for the classification of development and preservation of any heritage site. The investment is a tool to develop heritage sites, and not a criterion to judge whether it deserves to be developed.

The Additional Criteria

The additional criteria applied in the Criteria of the Classification and Selection of Urban Heritage Buildings are: a) Building function, c) The importance of the urban location of the building and c) The architectural details and inscriptions (SCTNH, 2015b).

a) Building function criterion includes three methods to calculate its weight: first, the unique use (princedom, library), which equals to thirty points; second, the unique residence (governor's house, judge, etc.), which equals fifteen points; and third, normal houses (such as any other house), which evaluated zero points (SCTNH, 2015b).

This standard gives the princedom and library thirteen points, which is the highest. But why are these the most important functions? And what makes them different? This criterion does not explain why. It seems that certain values, such as political, are still dominant, because the second function, which weights fifteen points, is also the governor's house, while the rest of the community houses are equal to zero. Usually, princedom or library buildings are, in terms of numbers, less than the rest of the built environment, and in terms of function, these are scarce. However, this does not mean that the rest of the community houses deserve zero evaluation. Delivering a message that the similarity between houses diminishes the value of heritage (according to this criteria) would lead to lack of trust in the heritage system, especially among the majority of homeowners who represent the community. Moreover, it is unclear whether the criterion is for function, user or owner. This is because it seems to emphasise the owner, particularly the specific owner, who represents the power of

government, while the rest of the functions, users and owners are excluded or not valued. Another impact of this criterion is that the gap in understanding the value of building functions especially houses, is increased, and the wrong image about heritage houses is presented. Hence, heritage houses with collective memory, and linked to other intangible cultural heritage, are lost.

In the Historic Cairo project, for instance, building function is identified by the following: Function present on ground floor,¹¹⁵ Function present on the upper floors and Overall function¹¹⁶ and Usage¹¹⁷ (UNESCO & Historic Cairo, 2013). The function criterion indefinites the real function, rather than the type of owner. Also, there is the possibility of having more than one function for the building. Moreover, there is a link between this criterion and ground floor function and the activities on the street. The building function in the Historic Cairo project shows the importance of having a link between identifying the real functions for each floor and the street activities. This contributes to shaping and linking the context of the cultural heritage, rather than the isolated functions.

b) The second criterion is the importance of the urban location of the building. This standard has three categories. The first is the importance of the location, region or city. The category weights thirty points. Medium importance at district level is the second

¹¹⁵ Animal Sheds, Educational, Cultural, Religious, Sport, Administrative & Services, Health Care, Private Practice, No Functions, Residential, Cafe, Restaurant and Take Away, Commercial Neighbourhood, Commercial City Scale, Workshop, Industrial Production, Warehouses and Storages, Parking, Garage and Waste Dump.

¹¹⁶ Mono-functional, Multi-functional and Undetectable

¹¹⁷ Totally used, Partially used and Un-used.

category, which equals fifteen points. The last category is the ordinary location (such as any other location), which is equal to zero point (SCTNH, 2015b).

The same terms have been used here (important, medium important and ordinary without clarification), which is again unscaled and unmeasurable. It is not clear whether the importance stems from national and local levels or from the site and community, and who shaped the other. Based on this standard, the site and local community are equal to nothing, because there is no single building equal to zero in terms of urban importance, as evaluated by this criterion.

The importance of the urban location should be integrated with other criteria such as architectural design and details. Also, the urban value is linked with other values, especially from local communities. In that sense, the bottom-up approach is required to understand the urban values as well as evaluate the importance of the urban location. This criterion is clearly an evidence to confirm the importance of the participation from local communities, not just to evaluate the site but also to explore the values of the urban location. Thus, allowing them to be part of heritage management process.

c) The third extra criterion is that of the architecture details and inscriptions. According to the list of this classification and selection, good design, which contains good concept or unique details, at the region or city level, is weighted at twenty points. It is ten points for ordinary details similar to other buildings, and zero points for normal details (SCTNH, 2015).

Unmeasurable terms have been applied again (such as good, ordinary and normal details). These cannot be a measurable tool to judge whether the details are valuable, in spite of the value of every detail whether shown or hidden. Thus, personal opinion

plays a significant role in the evaluation and decision. This could be understood if we consider the flexibility in the criterion as an opportunity for experts to participate and evaluate with enough space for their knowledge. However, the problem in the real implementation stages is that there is no guarantee of giving such an opportunity to the right and qualified person, because whoever carries out this evaluation is neither in a high position in administration structure, nor a specialist. Usually, this kind of work is done by SCTNH employees, especially those who work in the provinces and sites and are more likely from the antiquities section, and the Ministry of Education. In other words, qualified staff are needed. Another issue concerns whether the similarity is positive or negative, and based on the criterion, the similarity between buildings deprives them of the right of excellence. Appendix 5.E shows the limitations and impacts of these criteria.

By applying these criteria in a real case, it will show the limitations and impacts, as well as confirm whether it is a name on a list or a cause for action. But before that, it is crucial to highlight the limitations and impacts of these criteria through analysing the integration between criteria, distribution of weights, terms used and other limitations.

5.3 The Limitation and the Impacts of the Criteria

In order to understand the impacts of the current criteria in Saudi Arabia, it is crucial to highlight other criteria used in different experiences. In the English Heritage criteria, for example, there are three grades for buildings: Grade I buildings are of exceptional interest, Grade II* buildings are particularly important buildings of more than special interest, and Grade II buildings are of special interest, warranting every

effort to preserve them¹¹⁸ (historicengland.org.uk, 2018). It is notable that none of these grades are ‘not important’; rather, they focus on classification, which means that importance is already recognised. For instance, the criteria classify the level of importance such as ‘exceptional interest’, ‘more than special interest’ and ‘special interest’.

The listing criteria, which have been suggested by English Heritage (EH), are age, rarity, aesthetic or design merit, group value, archaeological interest, historical association, landmark status, social value, documentation.¹¹⁹ (Department for Culture Media and Sport, 2010)

5.3.1 The Integration Between Criteria

These criteria include information, evaluation and decision approaches. At the same time, there is need for separate sheets for each step. For example, there is a sheet for the data collection step, which should include all the information for the site/building in the description method. Then, there is another sheet for analysis, and the confirmation of the database should be for the output of the data collection,

¹¹⁸ Grade I buildings are of exceptional interest; only 2.5% of listed buildings are Grade I. Grade II* buildings are particularly important buildings of more than special interest; 5.8% of listed buildings are Grade II*. Grade II buildings are of special interest; 91.7% of all listed buildings are in this class and it is the most likely grade of listing for a home-owner (historicengland.org.uk, 2018).

¹¹⁹ In the Age and rarity criterion, for example, the older a building is, and the fewer the surviving examples of its kind, the more likely it is to have special interest. The following chronology is meant as a guide to assessment; the dates are indications of likely periods of interest and are not absolute. The relevance of age and rarity will vary according to the particular type of building because for some types, dates other than those outlined below are of significance. However, the general principles used are that before 1700, all buildings that contain a significant proportion of their original fabric are listed; from 1700 to 1840, most buildings are listed; after 1840, because of the greatly increased number of buildings erected and the much larger numbers that have survived, progressively greater selection is necessary; particularly careful selection is required for buildings from the period after 1945; buildings of less than 30 years old are normally listed only if they are of outstanding quality and under threat (Department for Culture Media and Sport, 2010). For more information, see appendix 5.J – The Criteria for Selection of Buildings for Local List in English Heritage (EH).

concurrently with the evaluation step, which should be the result of the data collection sheet and analysis sheet and then the evaluation form. One of the most notable limitations in the current approach is that the form of the site information includes the result of the evaluation criteria and tourism importance, which creates a mixed approach.

The purpose of the criteria is protection and development at the same time. However, there is need to divide the process into integrated steps to achieve these different objectives. This is because all heritage buildings and villages/districts need to be protected and some also require development. Moreover, the majority are endangered. The existing criteria do not help endangered sites; on the contrary, these will be affected negatively through the ignorance and exclusion standards, such as demolition percentage and the zeros evaluations points. The legacy concept of protection, which applied in the past as a result of the 1972 law and MOE, as fenced and locked monuments, should be changed.

Another factor is the link between criteria; for example, historical importance should be linked to the age criterion. Also, urban style cannot be separated from architectural style and details criteria. The integration between these criteria seems to be lacking due to the separate weights. This approach will impact not only architectural heritage but also the values of the urban cultural heritage and its context.

5.3.2 Distribution of Weights

In terms of weights, the numbers should be analysed quantitatively to present the equality, reality and fairness in the criteria. The distribution of weights of these criteria

is on two levels. Level one is the distribution between the whole criteria, and the second is within the criterion itself.

The distribution across the criteria

Comparing between the weights of the criteria, Figure (5.3) below illustrates the total weights and percentage for the whole criteria. Almost 40% of the total weight is for the investment criterion, while architectural design and the urban style criteria are weighted just 5%. The status is in the second heavy weight (30%), while historical importance and rarity are 14% and 8%, respectively. Almost 70% of the weight is for investment and the status criteria, even though the investment criterion has no relation to cultural heritage values in its contents. Moreover, it is only one of twenty-one criteria that shape the cultural heritage values. Unequal distribution of weight across the whole spectrum of criteria impacts the value of each criterion, thus, it will impact not just the target whether building or site but also the context of the urban cultural heritage.

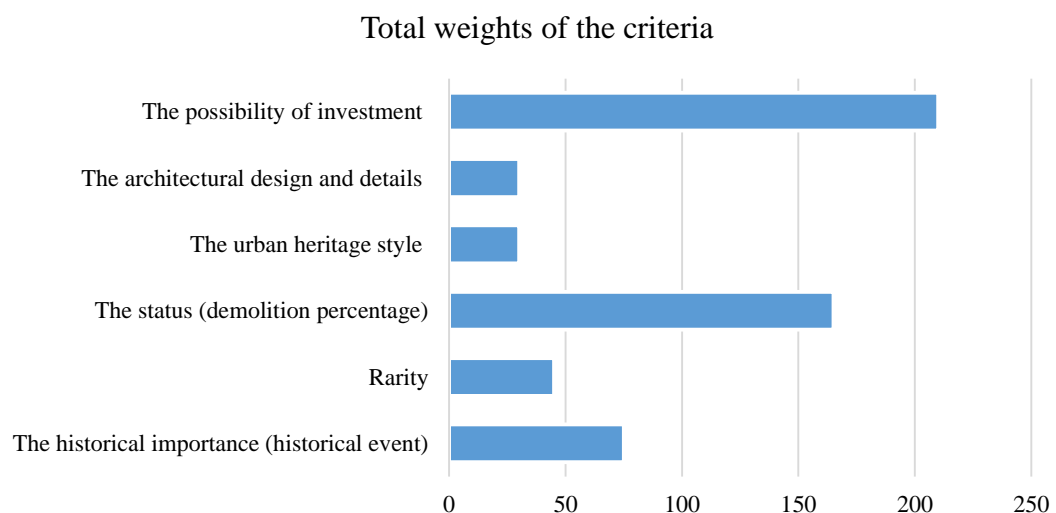


Figure 5. 6 The weights and percentages of the whole criteria

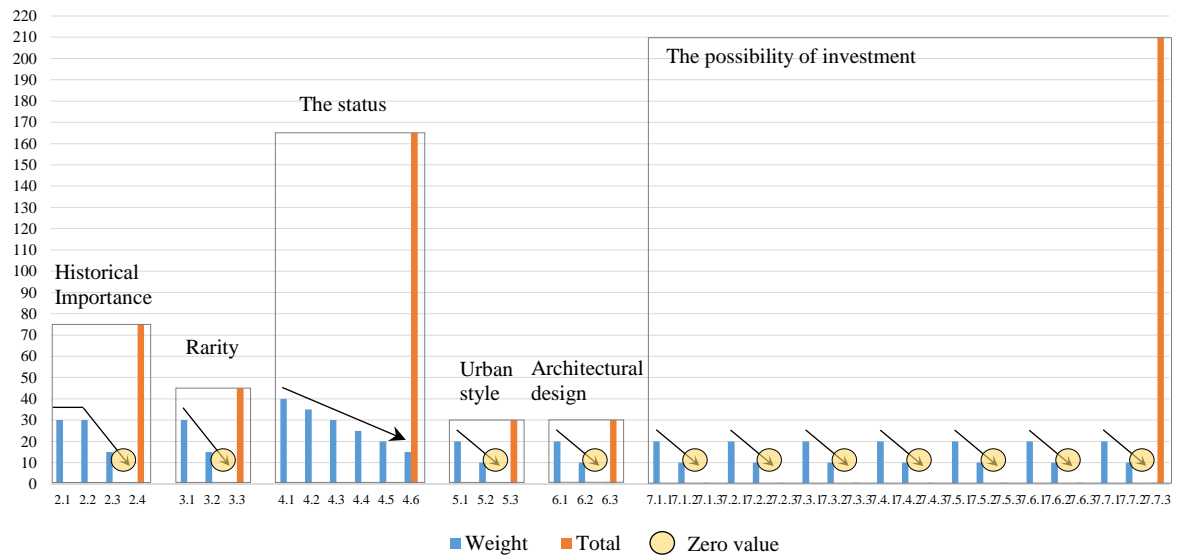


Figure 5. 7 The criteria weights and percentages compared with each criterion

The Distribution within the Criterion Itself

In terms of the criterion itself, the historical importance (historical event) criterion, for instance, shows the distribution of weights as regards its standards (Table 00). It gives 75 points, which are divided into four standards. The first and second standards are in total 60 points; 30 points each. This distribution gives 80% of the weight to the first and second standards, and 20% for the third standard and 0% for the fourth. First and second standards are equal, which means the ancient historical event is equal to the history of the Kingdom of Saudi Arabia. The first standard should not be equal to the second standard, because it has a link to the age criterion. Also, more time results more activities and events, which result more values. In addition, the fourth standard should not be equal to zero, because there is no heritage site without activities and events. More recent events are also still in the collective memory of communities, which means historical importance. Therefore, this importance is a resource of cultural

heritage values, which needs to be preserved and passed on to the next generation as a principle and objective of any heritage preservation and development.

Criterion 2: Historical Importance (Historical Event)						
No	Standard	Points	Weight %			
1	Important (it has a link to ancient historical events)	30	40%	80%	100%	100%
2	Important (it has a link to the history of the Kingdom of Saudi Arabia)	30	40%			
3	Important (it has a link to local historical events)	15	20%	20%		
4	Ordinary (no difference to other buildings)	0	0%	0%	0%	

Table 5. 1 Distribution of the weights in the historical importance criterion

5.3.3 The Terminology Used

Terms such as important, moderate, unique, very unique, close, far, high, etc. are unmeasurable and impracticable, especially when it use in quantitative approach not qualitative. In other words, there is no specific definition for these terms, whether in the criteria itself, or even any other support references and guidelines. It depends on the evaluator's emotion, knowledge, perspective and awareness, which cannot be accurate and a fair tool of evaluation, classification and selection of any village/district or building that needs to be protected and developed.

Due to unclear definition and immeasurable terms such as 'ordinary, unique and distinctive', the rarity criterion, for example, becomes a reason to exclude some sites from being in the first or second list of protection and development. These problems

are frequent in more than one criterion such as urban style, architectural style and architectural details.

5.3.4 Additional Limitation

One of the main limitations of these criteria is that they do not cover the urban areas. In other words, the components of the village/district, such as public spaces, streets and plazas, which shape any urban settlement, seem to be uncovered and misunderstood, and the focus is mainly on objects and materials. This method will affect the whole cultural heritage including intangible due to the focus on buildings and materials without consideration of the transformation of life and activities. In the contrast, in the Historic Cairo, for instance, the criteria expanded to include streets, plazas and even function of surrounding buildings and areas.

The Overlooked Role of Intangible Cultural Heritage

On the other side of the coin, insufficient consideration of intangible cultural heritage values and links, which shape the cultural heritage form, has impacted the criteria. For example, evaluating a heritage site without consideration of urban areas or social value confirms the approach that focuses on heritage materials. Focusing on materials, such as buildings, villages, architectural design and other object targets, leads to ignorance of intangible and separation from its context. This directs efforts towards shaping an incomplete image about heritage, which affects not just heritage itself, but also the perception of community. Thus, indirectly, conflict is cause not just between community and heritage, but also between heritage and stakeholders, making decisions more complex.

The method of sharing stories about heritage sites/buildings, by enhancing collective memory, would be a means of bringing tangible and intangible heritage together, to practise at the same time in a real context. This would not happen if the criteria did not cover all heritage values, and take into account communities' participation.

Eid celebration, for instance (Figure 5.5), not just in Ha'il, but also in many communities in Saudi Arabia and most Arab and Muslim countries, as a social, religious and cultural value, is an opportunity to link and practise intangible and tangible at the same time within a real heritage context.



Figure 5. 8 Eid breakfast with neighbours at the beginning of festivities in Ha'il is a chance to re-call cultural heritage activities and within context (2016).

Customs, traditions, hospitality, sharing stories and other activities are the main parts of Eid, during which time the community sit together and participate in social activities. Indeed, linking heritage values with a specific period or temporary activity is not the target. However, it could be a tool to employ activities sustainably. This social value does not exist in the criteria, and, unfortunately, is not considered as a value that could have major impact on heritage, community and stakeholders.

The criteria would be realistic when built based on the site/building information. Furthermore, the evaluation should be consider this information rather than single object or site/building materials. It is more practical to have a data form which includes weights, in order to determine the priority of preservation and development, and not to include or exclude any urban heritage site. Based on the building or village information, the judgement will be more accurate because it presents the reality of the building, rather than emotions or perspectives and terminologies. Separating the site information form from the criteria of classification and selection form will lead to ignoring many sites. The sites might be endangered because just the criterion of demolition has high percentage, while the opposite action should be taken. Also, the reality of the building and the data form should include all heritage values without any exception. The current approach leads to the creation of a protection list, rather than a cause for action, and a tool for exclusion with no consideration of heritage values.

The Values Ensuing from the Criteria

Another limitation can be identified through highlighting heritage values within these criteria. To extract the values from these criteria, it is necessary to follow the same method used to extract the values from the 1972's law. In the latter case, the main objective was to extract values from the text and the meaning of the criteria directly and indirectly. Table 2 shows the values included in the criteria. It is clear that 6 out of 21 values¹²⁰ are included in the criteria, and more than 70% of the globally well-known values are not covered. It would be understood if the site Data Form includes these values and the criteria were a result of it. Unfortunately, the criteria are separated

¹²⁰ These values are mentioned and clarified in the Law chapter based on International Organizations definitions (UNESCO and ICOMOS) (see Chapter 3)

and became part of the data form. The failure in covering these values has had an impact on both criteria and heritage.

Table 5. 2 Cultural heritage values extracted from the criteria

International Values	Criteria Values	International Values	Criteria Values
1. Aesthetic		12. Intangible	
2. Archaeological		13. Integrity	
3. Authenticity		14. Intrinsic	√
4. Character	√	15. Physical	√
5. Cultural		16. Political	√
6. Ecological		17. Scientific	
7. Economic	√	18. Setting	
8. Educational		19. Social	
9. Historic	√	20. Spiritual	
10. Human		21. Sustainable	
11. Identity		Total	6/21

The evaluators' lack of understanding of the differences and links between the cultural heritage values might cause problems and conflicts. In addition, there is need for training those who prepare, design, apply and review the criteria. For example, evaluation of the architectural value requires architects who understand vernacular architecture and are able to identify the value of architectural elements and details. Architects have received training at universities that are playing a major part in the preservation and development of cultural heritage through their curriculums. Also, other organizations such as SCTNH and MOMRA play an important part in terms of employing qualified persons in the right positions and implementing training programmes on different ways and levels. Integrated approach between organizations

and universities is one of the best strategies for the preservation and development of cultural heritage, not just for architects, but also for the education system and communities. This also helps increase the level of awareness.

5.4 Case Study: Barzan District Area in Ha'il City Centre

5.4.1 Introduction

Ha'il Province occupies about 6% of the total land area of the Kingdom of Saudi Arabia. The northern third of the province is covered by the Nafud Desert. Jabal Shammar extends through the central area and comprises Jabal Aja and Jabal Salma. Ha'il City is situated at the eastern base of Jabal Aja and lies at about 1,000 metres elevation. The southern area is a relatively high plain with some mountains and hills. Aquifers lie near the west central border, northeast of Ha'il and a large area southeast of the city. The aquifers support extensive areas of irrigated agriculture. The southern half of the province lies on the Arabian Shield, which has limited water resources (SCT, 2003: 3 and MOEP, 2004: 15).

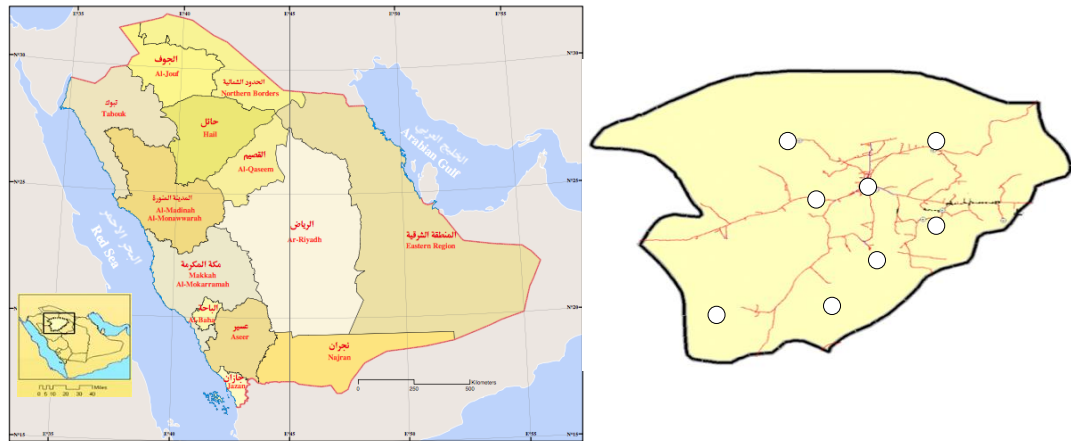


Figure 5. 9 Ha'il province location with cities within province boundary (SCT, 2003).

Ha'il has a long history extending from prehistoric and pre-Islamic periods to the Islamic and present periods of unification and independence commencing in 1932. Many ruins and other remains of these historic periods constitute important type of historic heritage sites. The legendary figure of Hatim Al Tai, known for his acts of generosity and hospitality,¹²¹ is associated with Ha'il. Major historic trade and pilgrimage routes extended through Ha'il city. Ha'il also nurtured historically important poets and intellectuals (SCT, 2003: 5). The Ha'il city centre, and the Barzan district area, has significant urban heritage assets that has remained poorly researched. It contains significant architectural heritage buildings that are endangered, which

¹²¹ Hatim Al-Tai lived in Ha'il and died in 578; see al-Isfahani, Abu al-Faraj (2004) *Kitab al-Aghani*, 25 volumes, Beirut: Dar Sader Publishers. According to various stories, Hatim was a famous personality in the Ta'i region (Ha'il province today). He was known as a person whose fire would not burn out, and who slaughtered his horse for guests when food was scarce. He is also a well-known figure in the rest of the Middle East as well as the Indian Subcontinent, featuring in many books, films and TV series in different languages. The film *Hatim Tai* was directed by Homi Wadia in 1956. Another depiction of his life, *Hatim Tai*, was directed by Babubhai Mistri in 1990. There have been a number of Indian TV series: *Dastaan-e-Hatimtai* (which aired on DD National); *Hatim* (Star Plus, 2003-04); and *The Adventures of Hatim* (Life OK, 2013).

made the study this area both crucial and fundamental, not just to preserve the physical material but also to protect remaining aspects of intangible heritage and collective memory, and make them valuable cultural heritage resources contributing to development. Also, study of this area could be considered a case study that could be applied to other heritage sites in Saudi Arabia.

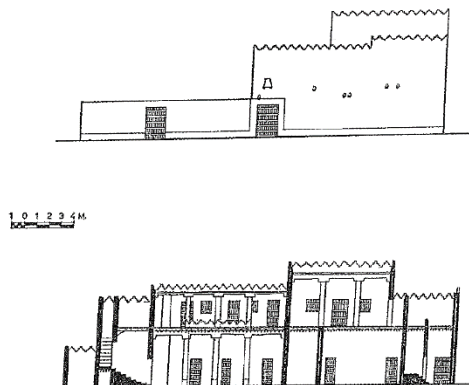
5.4.2 Ha'il's Diverse Architectural Heritage

The government structure has shaped provinces boundaries to manage and control the responsibilities of these provinces administratively. However, there is no link between the diversity within one province and these administrative boundaries. In other words, building materials, which are mainly from local resources, could be relevant to more than one province and city. The diversity in building materials or architectural styles, for instance, makes every heritage site in each city significant at both province and local levels.

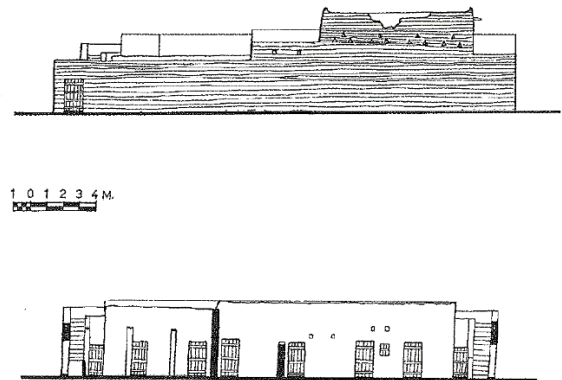
There are eight main territories within the province boundary of Ha'il: Ha'il City, Jubbah, Baqaa, Moeq, Faid, Samira and Alslimi (Figure 5.6). Each territory has its character, architectural style, building materials and urban style. This diversity in architectural heritage, for example, makes every building relevant and unique when compared with these territories at province level (Figure 5.7). It is not just regarding architectural heritage, but also all cultural heritage values. For instance, building materials in Baqaa were mainly stones, while in Jubbah mainly mud bricks were used. These materials are from the local environment, and help contribute to the urban and architectural style. The stone material at province level is scarce, but at local level, when applying the criteria, it is a reason to exclude the site from being preserved and developed, due to the similarity between building materials. This concept is applied to

all criteria; thus, the impact is on all cultural heritage values including intangible cultural heritage.

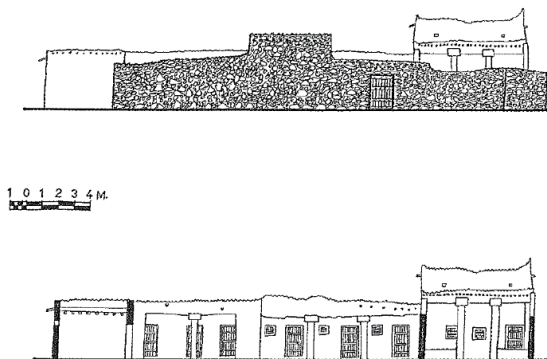
a) Ha'il city



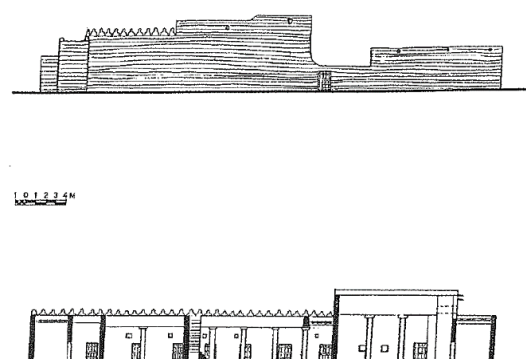
b) Jubbah



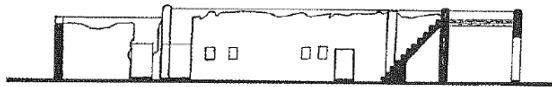
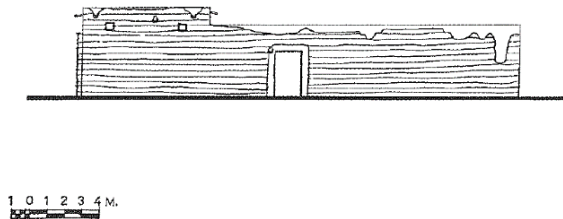
c) Baqaa



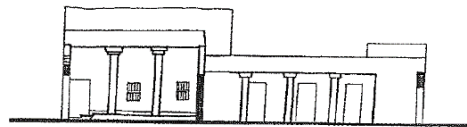
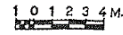
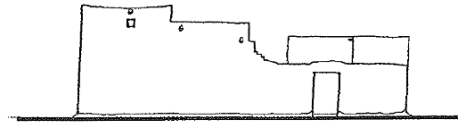
d) Moqeq



e) Faid



f) Samira



g) Alslimi

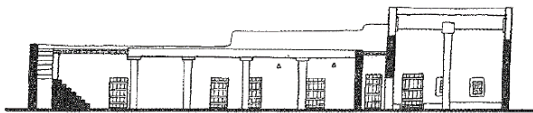
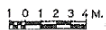
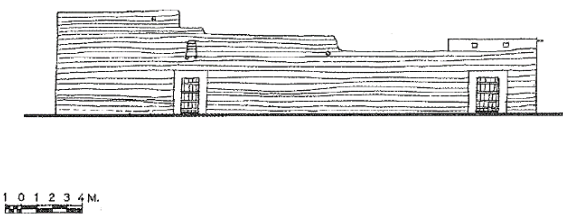


Figure 5. 10 The diversity in architectural heritage within Ha'il province boundary (a. Ha'il City, b. Jubbah, c. Baqaa, d. Moqeq, e. Faid, f. Samira and g. Alslimi) shows the differences in architectural style and building materials, which helps in shaping the identity of the community as a result of cultural heritage values. Also, this adds to its significance and uniqueness at local level (Al-Hawaas, 2002: 117, 133, 137, 139, 140, 148 and 153)

5.4.3 Barzan District Area

Barzan area is located in the centre of Ha'il City (Figure 5.8). It has many historical buildings and is surrounded by several cultural heritage sites such as Barzan Palace, Barzan Souk, Airif castle, Al-Qeshlah palace and Barzan heritage district (Figure 5.9). Barzan area is an example of a Saudi city representative of cultural heritage sites. Al-Hawwas (2002) illustrated the vernacular architecture in Ha'il province and how these areas are rich in terms of architectural heritage. However, if we apply such criteria, will the results reflect the reality? It is crucial to highlight the limitation, by applying and examining the criteria in one real case, in order to understand its types and impacts, to identify misunderstanding of the values of cultural heritage in Saudi Arabia.



Figure 5. 11 Satellite image of Ha'il City, (KACST, 2016)



Figure 5. 12 Satellite image of Ha'il city centre, showing some cultural heritage sites (KACST, 2016)

In order to understand the importance of the heritage sites in Ha'il and the challenges it faces today, it is crucial to show how the city; and the city centre, particularly, have changed. By comparing satellite images for different periods, it would be possible to show the level of change and the condition of heritage sites. For example, an old map for Ha'il (Figure 5.10) illustrates the urban tissue and development of the city, which includes many heritage sites and heritage urban areas and landscapes. In contrast, a recent satellite image for Ha'il (Figure 5.11) shows how these heritage sites and urban areas and landscapes have changed and, in most cases, disappeared. As a consequence, the number of heritage sites has greatly diminished. For example, Barzan palace was one of the significant heritage buildings in Ha'il. However, today a few buildings remain often isolated from their context such as Barzan Towers (Figure 5.12). In this respect; the responsibility is extremely high, from both administrations and communities towards heritage sites, and actions are crucial not just to preserve, but also develop what remains at the wider context of the urban cultural heritage. Also, what remains today will become more valuable for future generations. Otherwise, Ha'il will lose these heritage values, both tangible and intangible, and the loss will be multiplied.¹²²

¹²² Appendix 5.H shows some satellite images for Ha'il City during different periods (1978, 2004, 2007, 2009, 2010, 2012, 2013, 2014, 2015 and 2016). These reveal the change in urban growth and the levels of damage at heritage sites. It is further evident the decreasing number of heritage sites with values and context.



Figure 5. 13 Urban tissue in Ha'il city centre showing the coherence and uniformity in the urban structure which reflects the cultural activities (Ha'il Municipality, 1978)



Figure 5. 14 The change in urban tissue in Ha'il city centre, which affects not just the built environment but also the cultural activities (KACST, 2016)



Figure 5. 15 The changes in Barzan area as a result of modernization, which impacted the development on an urban and building scale. On the right, one of Barzan's towers being isolated.

What remains today, from the cultural heritage sites in Ha'il city centre (Figure 5.13), are example of two issues. The first concern the preservation efforts towards, for example, political values (Al-Qeshlah palace and A' Airf castle), as a result of the 1972 law, besides the awareness level from planning and development organizations such as MOMRA, when they are dealing with development plans. The second issue concerns the impact of the current criteria in terms of losing more values such as architectural and social values.

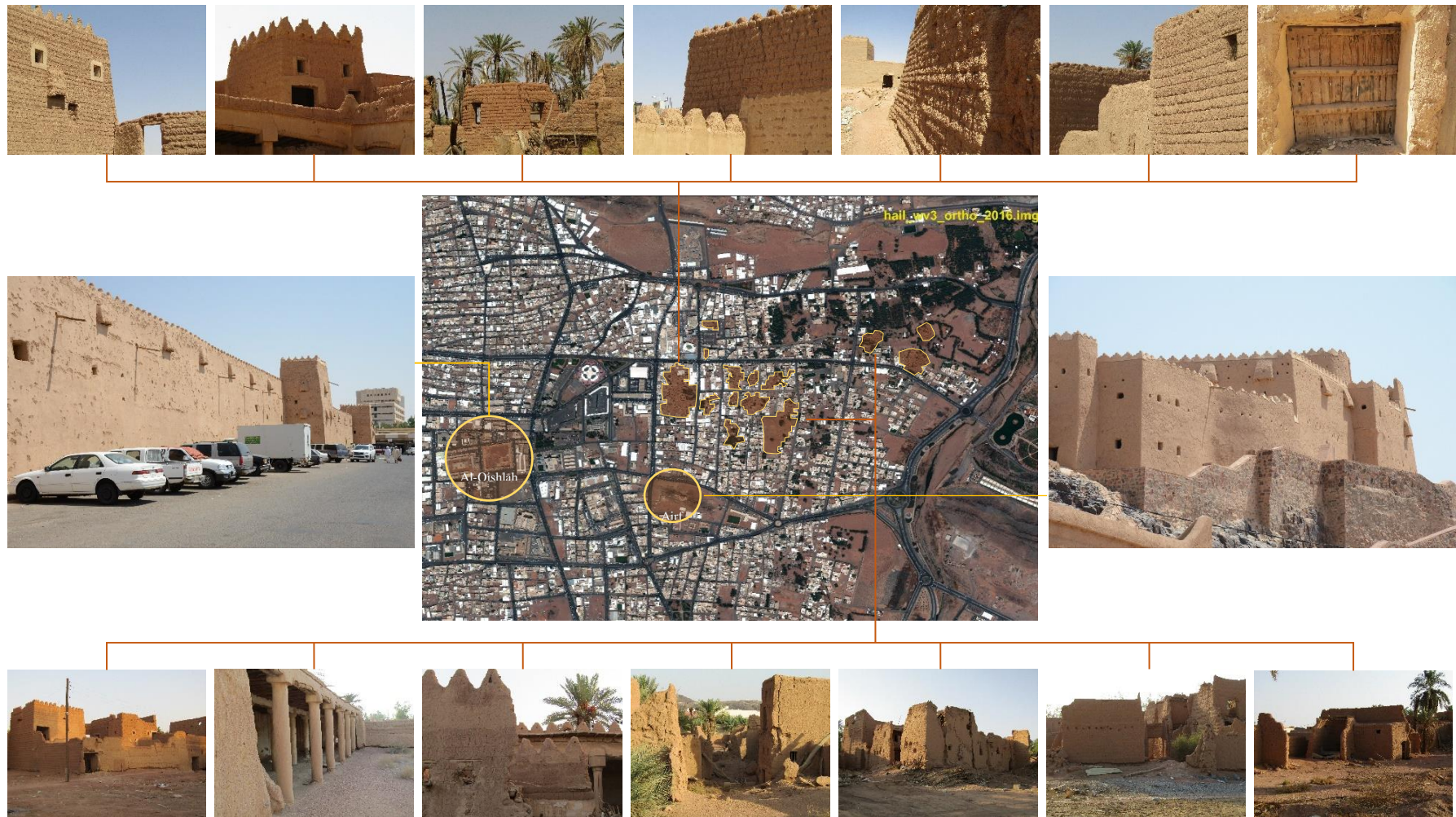


Figure 5. 16 Cultural heritage sites in Ha'il city centre showing the status of some architectural heritage buildings compared with preserved buildings (2016).

Barzan is important because of its location and rich diversity of cultural heritage sites (Figure 5.13), and the problems it is facing today due to its endangered sites (Figures 5.10, 5.11, 5.12 and 5.13). Furthermore, as steps towards implementation, the criteria seek to classify for the purpose of preservation and development. The initial step will be to apply these criteria in Barzan to identify its class. It is then necessary to discuss the impact of the limitation of these criteria not just on the site itself, but also on the community. Subsequently, some examples can be highlighted that show how some heritage values are affected by the criteria evaluation.

5.5 Criteria Underlying the Classification and Selection of Barzan Heritage Area For the purpose of Conservation and Development

As a step towards transforming the law into actions, the criteria are significant. By applying these criteria in a real case,¹²³ live results can be produced (Appendix 5.C). After applying these criteria in Barzan, it is shown that the site is third class (116 points), which means that it will not be preserved and developed.

According to the results of the criteria, Barzan district, like many other districts across Saudi Arabia, will not be in the first or second list of preservation and development. It is also not known when it will be preserved and developed. In this context, it is clear that these criteria are important because they do not constitute a list to classify the priority of preservation and development.

It is important to know the reasons behind excluding this site, and more likely other similar sites, from being preserved and developed. The integration between criteria,

¹²³ The criteria have been applied in the Barzan case study by SCTNH branch in Ha'il province.

distribution of weights and the terms that have been used in the criteria are crucial to highlight.

One approach is to highlight the zero weights, in order to identify the risk of the judgement and its impact on the heritage site. Similarity, in terms of the vernacular architecture, which has borrowed materials from the local environment, this is evidence of the integration and link between people and the environment, rather than a reason for excluding heritage sites. Because the site is ordinary, and similar to other sites, and there is no historical event, which has at least been documented, and there is no ancient events or link to Saudi history or local events, it is weighted zero. There is no heritage site without an historic event, at least for the different generations of local inhabitants, which presents social value. Such a judgment can be made to exclude some heritage sites even if these may demonstrate other unique values (scientific, architectural, education, etc.). This could present more values or a different side of the whole heritage image. Moreover, it is important to have documentation, which could be part of the Site Data Form output. This evaluation excluded the site and made underlined that the similarity has a negative impact; thus, it does not present the heritage image. Indeed, a century for the district is worth more than this evaluation, but the problem is to discover and interpret correctly the historical value and that there are links to other values within its context. There should be criteria for each of heritage value, and not just a historical value. In addition, these values should be clear in terms of definition and weight.

5.6 Examples of Exclusion of Some Cultural Heritage Values in Barzan District

As a result of applying these criteria, in Barzan area, but more likely in other sites, the values of cultural heritage are impacted. Urban style, architectural style and details criteria are reasons for excluding a site from being preserved and developed, because the weighting is zero. In terms of architectural details and materials, for example, the gypsum works (Figure 5.14 a, c, e and f), which were being used in other sites/buildings, constitute a negative factor of heritage value, because the criteria suggest that ordinary architectural details and the similarity in products are equal to zero.

Gypsum as a building material has been used internally and externally. The internal uses (Figure 5.14 a and c) are present mainly in the living room '*Majles*', where the guests are honoured and the sharing of stories takes place. The external uses (Figure 5.14 i and j) are in the columns and wall edges. This has two functions: first, for protecting the mud-block, and, second, for decoration. For internal functions, it has decorative and storage purposes.

The stories concerning building materials, such as bringing gypsum from the surrounding urban areas, participating in its preparation, the collective efforts to design and build it, and its application, seem to be missing in the criteria contents. In other words, social values are not included in the criteria which impacts social values then reaches other cultural heritage values. Additionally, level of the involvement and participation in the built environment from local communities is impacted by these criteria. These activities and practices aim to create and shape the cultural heritage values; it is not just the final product, rather the integrated process. One example of

these activities is when the owner of a house starts building. The whole community participate, and they become members of the workforce. Immediately, their efforts contribute to defining the values, which means establishing and sharing the collective memory. Thus, the same process is applied for other owners and the rest of community.

Architectural details and building techniques (Figure 5.14 a, c, d, e, f and h) cannot equal zero, especially when the values and the context are taken in account. Construction style shows the power of building multi-storeys using mudbricks about a century ago, and they are still durable. The history of these walls and doors, and of the connection between places and people (Figure 5.14 g, h and i) is judged of value. It is valuable not just because of the place, but also the building, town, society and nation.

An ordinary building in the rarity criterion equals zero, while in terms of the heritage, this ordinariness is a result of cooperation between communities to build houses. Also, using building materials from local resources results in the architectural style and building technique in a particular area as identified for the community. To clarify this concept, comparing architectural heritage in each city within Ha'il province confirms the importance of understanding the concept of unity and diversity in terms of cultural heritage values.

This mechanism of the implementation process, and criteria, attempts to manage the loads and responsibilities of stakeholders as regards cultural heritage. However, by applying these criteria to any heritage site/building, it will affect both tangible and intangible cultural heritage at local, national and international levels.



Figure 5. 17: Architectural design and details from Barzan District showing resources of different values (2016)

5.7 Summary and Immediate Inferences

The implementation steps in the development and management of cultural heritage in Saudi Arabia are due to laws, regulations and organisational structures. The recent law has resulted in a list. However, the mechanism of implementing this list has affected both tangible and intangible cultural heritage in different ways and at different levels.

The immediate actions, as regards the implementation stages of heritage management in Saudi Arabia, were to apply the quantitative approach. It has been argued within the criteria that such a scale is a tool to exclude rather than include heritage sites, which goes against any objective of the criteria in any culture, for instance, English Heritage. This is especially true if the criteria determine whether a site will be preserved and developed.

The criteria should include all cultural heritage values within a context, rather than a single building or object. Also, the criteria should be based on real information and documentation, rather than opinions and estimations. Thus, one of the main objectives of the criteria is to recognise and highlight the importance of the site through its values, and not to judge whether it deserves to be protected and developed.

As heritage values within the criteria have not been considered, and there has been a lack of real information and documentation about the sites, this has resulted in insufficient integration between criteria in relation to distribution of weights, whether across or within the criteria, and terms used. The intangible cultural heritage has also been overlooked.

The case study of Barzan district area, as most heritage sites in Saudi Arabia, illustrates the impact of laws and organisational structures on implementations at local level. The diversity in architectural heritage in Ha'il province, whether in Ha'il City, Jubbah, Baqa'a or Faid, or any city within the province, confirms the rarity. This rarity should be considered as valuable resource, rather than as similarity between materials when comparing buildings at the same location, as the criteria suggest.

The discussion of Barzan district in Ha'il City confirms that the preservation efforts were not all considered heritage values, rather than focusing on some values as a result of the 1972 law. Furthermore, the case study of Barzan illustrates the degree of awareness of the planning and development organisations such as MOMRA in terms of protecting urban heritage. Thus, the current criteria have contributed to the loss of more values such as architectural and social values. For example, urban and architectural style and details criteria are reasons for the third class, which means being left out of the preservation and development list. On the one hand, Barzan is an example of how such criteria can affect both tangible and intangible cultural heritage. On the other hand, there is more implementation approaches that can be effectively applied as explained in the next chapter.

Chapter 6: Epilogue

6.1	Introduction.....	249
6.2	Lessons Learned from Laws, Policies and Regulations.....	251
6.2.1	The Experiences at National Level	251
6.2.2	The Experiences at Regional Level	256
6.2.3	International Level.....	258
6.2.4	Summary	259
6.3	Lessons Learned from Organizational Structures.....	260
6.3.1	The autonomy	260
6.3.2	The relationship between the main players.....	262
	<i>Integration and competition approaches</i>	<i>263</i>
	<i>Power imbalance.....</i>	<i>267</i>
	<i>Duplicate process.....</i>	<i>267</i>
	<i>Collaboration</i>	<i>268</i>
6.3.3	Summary.....	269
6.4	Lessons learned from Implementations	270
6.4.1	The implementations toward cultural heritage values	271
	<i>Sharing the cultural heritage site resource.....</i>	<i>272</i>
	<i>Heritage sites management</i>	<i>276</i>
	<i>User management.....</i>	<i>277</i>
6.4.2	Tourism management in the urban cultural heritage sites	280
	<i>Information and interpretation</i>	<i>280</i>
	<i>Managing urban use</i>	<i>292</i>

<i>Enhancing the cultural experience</i>	<i>297</i>
<i>Traffic and transportation management</i>	<i>298</i>
<i>Pedestrians and leisure</i>	<i>301</i>
6.4.3 The place enhancement.....	302
6.4.4 Summary	306
6.5 Areas of further study.....	308

6.1 Introduction

The majority of people, particularly in GCC countries, are not interested in the past (Al Busaidi, 2010: 290), especially in cultural heritage, because they do not understand it and/or have had no chance to understand it properly. Instead, the tourism industry has created seasonal activities or festivals that create a temporary link with urban cultural heritage sites. In addition, the local community still believes that their involvement in tourism and in interpreting their cultural heritage to tourists is very limited. Moreover, linking heritage continuously with handicrafts or traditional products without understanding its other values within the context, especially during tourist festivals in developing countries, has suggested to the current generation a particular image, that depicts heritage as an old-fashioned idea that is not related to their daily, modern lives.

Additionally in Saudi Arabia, the length of the period of stagnation and lack of integration with the community shaped the community's perception toward cultural heritage, especially during the period when heritage sites were locked inside fences and surrounded by warning instructions. Furthermore, the migration toward new development areas, especially when new housing developments were established with good infrastructure, encouraged communities to leave old housing, which was located in or around the urban cultural heritage sites.

Local identity is one of the most important keys to help the community understand the values of cultural heritage, both tangible and intangible, when it is managed and considered comprehensively. Indeed, the history and background of heritage and true knowledge and understanding are the main tools for providing this correct interpretation of heritage. However, most of the architectural heritage and

archaeological sites in Saudi Arabia were not known for many generations. In addition, there were not enough documentary programmes about cultural heritage for the public, which contributed to the lack of awareness. These educational efforts to promote the values of cultural heritage, both tangible and intangible, are still insufficient or non-existent. For that reason, historic buildings have simply become a name on a protection list rather than a cause of action.

Linking the daily activities of the people with heritage could be an important step in re-establishing their relationship to their heritage through administrative roles and their power. The concept of ‘heritage friends’ members’ as an initiative is a technique to re-link the community with the concept of the past generally and heritage especially. Accurate knowledge and information about cultural heritage, from individuals or organizations, could avoid confusion, especially in interpretation of the cultural heritage values, and reduce the gap in understanding by correcting misconceptions.

Inheritance of forefathers and previous generations is another tool that could re-build a community loyalty and re-link the proper relationship between the community and its heritage. In this case, educational materials, subjects and curriculums must be provided, especially for the younger generation in early stages of education. The contents of existing subjects and materials like history and Islamic culture can be developed, or new materials can be created, like materials addressing ‘national heritage’ or ‘my heritage’.

In order to reduce the gap in the national and local understanding of the values of cultural heritage in Saudi Arabia, it must be noted that this gap is the result of the three main facts: laws, organizational structures and implementations and the impacts of

these three facts on cultural heritage development. This chapter illustrates the findings of this research based on these three main issues. First, the importance of laws, policies and regulations in managing urban cultural heritage is discussed. Second, the impact of the organizational structures that enforce laws at the local level with other players is examined. Finally, the implementations toward cultural heritage values at the local level are investigated.

6.2 Lessons Learned from Laws, Policies and Regulations

Addressing heritage laws and definitions clarified the current situation in Saudi Arabia, especially through identifying how communities and administration should be involved in the development of cultural heritage at the national and local levels. In addition, the research explored the best way to decrease this gap in understanding, especially in the context of these laws, policies and regulations, by comparing the efforts in Saudi Arabia with experiences in Jordan, as a case study at the regional level. UNESCO and ICOMOS were examined as international case studies.

6.2.1 The Experiences at National Level

The correct definition of heritage helps to give a specific identity and function for heritage within its context. However, reducing heritage to antiquities, as happened in Saudi law, impacts both heritage and societies. Analysis of the 1972 law in Saudi Arabia clearly shows the limitation of this law. The inclusion of all heritage types under the antiquities framework shaped a certain image about heritage based only on antiquity value. Additionally, the top-down approach to heritage, as mentioned earlier the high council of antiquities being a centralized administration made heritage management difficult.

The consistent application of this law from 1972 to 2014 (Figure 6.1) resulted in the fencing and locking of urban cultural heritage and heritage buildings, thus severing people from their traditional built environment. ‘Conservation has to be seen as more than simply protecting historical places and buildings, but as a process that enables them to be maintained and changed if necessary but always recognising the values that these heritage assets stand for’ (Orbasli, 2008:36). The emphasis on certain values, namely, political values, while overlooking others, led to a reductive and biased vision of heritage, mostly focused on public properties, leaving private assets slowly fall into neglect.

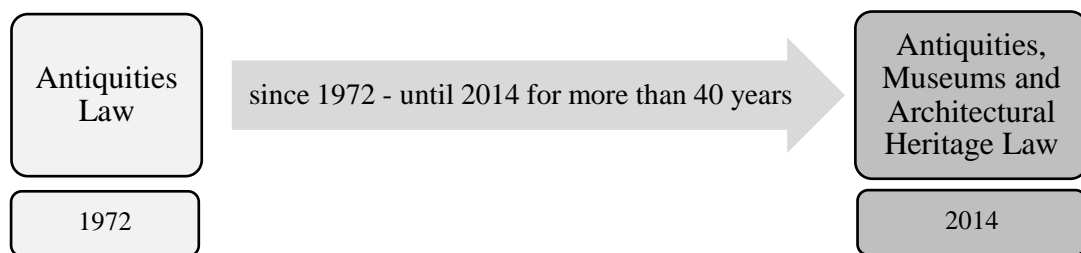


Figure 6. 1 The development of heritage laws in Saudi Arabia

As discussed, the urban level was impacted through the focus on antiquities as the main approach toward heritage development. For instance, when the definition focused on single materials, such as doors or windows, or any architectural elements in the architectural heritage building, it was not just the integration between architectural features or the overemphasis on details and features rather than a holistic look at the whole urban realm. These practices caused exclusion of the urban level as a component of the built environment, which impacted the relationship with planning at the urban and architectural levels. This approach produced a de-linking of heritage

buildings or single architectural elements from their immediate urban context. The Barzan Tower in the Ha'il province (Figures 6.2, 6.3 and 6.4) is a paradigmatic example.

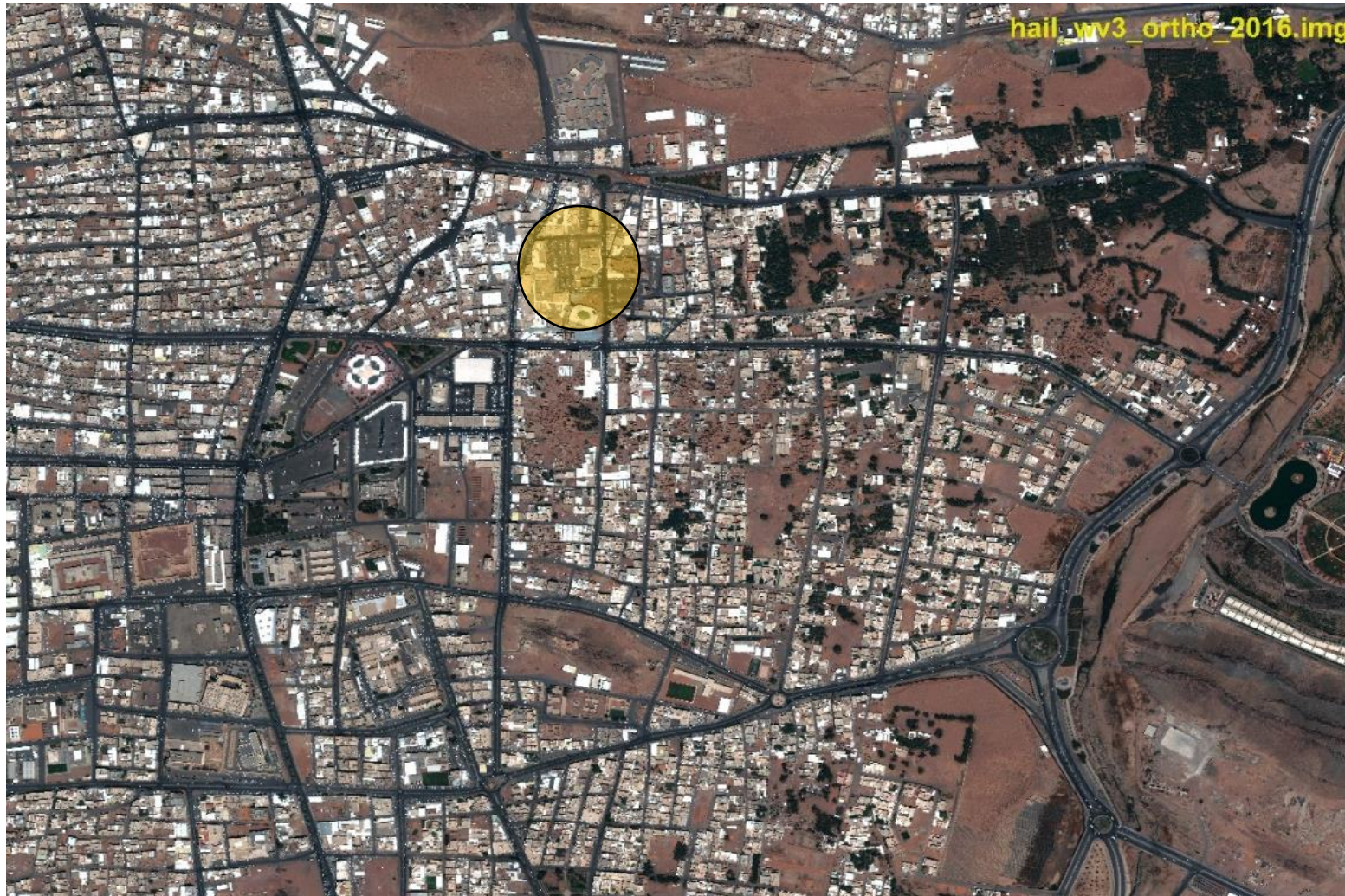


Figure 6. 2 Satellite image of the Barzan Tower in the Ha'il Province (KACST, 2016)



Figure 6. 3 Zoomed-in image from the satellite image of the Barzan Tower in the Ha'il Province (King Abdulaziz City for Science and Technology, 2016)



Figure 6. 4: The Barzan Tower in the Ha'il Province, 2016.

6.2.2 The Experiences at Regional Level

Saudi Arabia joined UNESCO in 1946, while Jordan joined in 1950. However, the number of developments and iterations of heritage definitions in Jordan (1953, 1966, 1968, 1976, 1988, and 2005) represents one of the key steps towards achieving an in-depth understanding of the values of cultural heritage and its wider context (Figure 6.5).

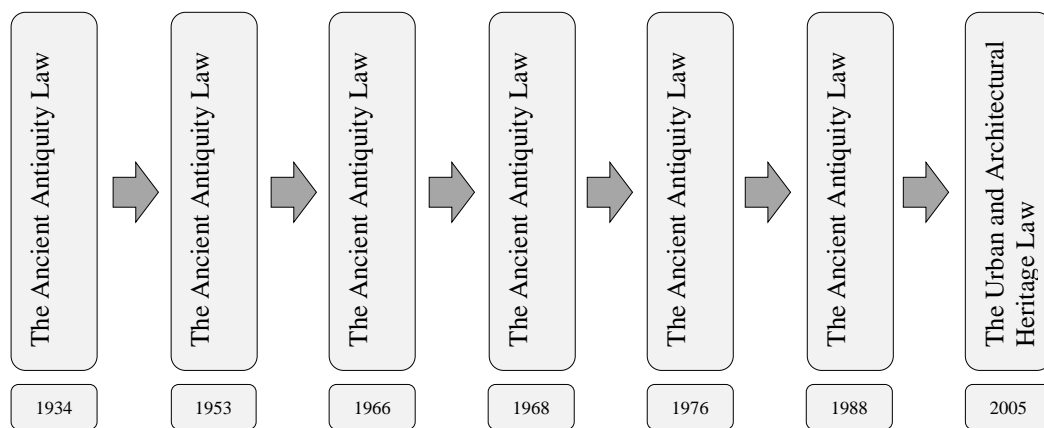


Figure 6. 5 The development of heritage laws in Jordan between 1934 and 2005.

Feedback from end-user communities is key to successful development of definitions in the field of heritage. This feedback approach confirms the benefits from participation of the communities and from international experiences of both individuals and organizations. Parallel efforts to consider both the international and local levels leads to develop not just the laws and definitions but also understanding different values of cultural heritage, which impacts level of awareness.

A specialist body for specific tasks to manage heritage were notable in Jordan even after any development in the laws and definitions. For example, it kept the antiquities

management under the Department of Antiquities with full responsibility for antiquities not heritage management. This approach helped to reduce conflicts between main players as well as implement the development plans at heritage site easily and faster.

The possibility for development of the definition in Jordan was available at any stage, as seen in development of the laws and the definition since the antiquities law in 1966 until the urban and architectural heritage preservation law in 2005. For example, the passage ‘...Has a link with important historical events...’ (Ancient Antiquity Law 1966: Article 2) could equally refer to public and private properties, at a national or local level, and lead to future inclusion of assets properties.

One of the early concepts applied in Jordan, such as in the 1966 law, was the ‘list’. The list created a ‘build-up system’, which was feed by its contents and what the law identified and categorised. Thus, the feedback of any future development of the definitions of heritage could be reflected on the list, with more development resulting in more categories added to the list. This reflects the context of heritage and a deep understanding of the values of cultural heritage.

Excluding or including any type of heritage or period is a result of political decisions and a lack of understanding the values of cultural heritage. Despite the reasons behind the inclusion or exclusion of heritage assets, expert involvement in heritage-related policy and decision-making is key to altering the above mentioned trend and filling any knowledge gap in the field, as seen in Jordan through participation from international organizations and individuals. Furthermore, local community is one of

the most valuable providers for knowledge, especially in the cultural heritage context, where communities are often the custodians of intangible heritage.

6.2.3 International Level

Since the early nineteenth century there has been a tremendous amount of developments in the heritage definition, meaning and context. In 1972, a number of new notions were introduced and implemented (through the development in the definition by UNESCO and ICOMOS, as shown previously in chapter three), such as museums, collections and works of art, buildings of historical and archaeological interest, ancient monuments, cultural property, movable and immovable property, cultural heritage, manuscripts, centres, landscape etc. (Appendix 3.K).

Some of these notions were applied to the Saudi definition, such as fixed and movable antiquities, natural and man-made caves, historic buildings, forts, castles, doors, windows, columns etc. However, some of the internationally accepted notions of cultural heritage, such as the differences between antiquities and heritage, heritage context and urban heritage and landscapes, were not accepted by Saudi legislation. This caused a gap between the international and national levels in Saudi Arabia not only in terms of the definition but also the management of heritage within its wider context.

Any gap occurs between two bodies, whether between international and regional, or regional and national or national and local. This gap is increased or decreased by the level of integration between these bodies, as well as the approach applied. Differences between government bodies devoted to cultural heritage protection are inevitable; however, they should share similar levels of awareness and understanding of cultural

heritage values. The concern comes from the difference between objectives and tools. For instance, the 1972 law focused on the principles of protection as an objective rather than a tool which should be followed by further steps. However, the law was not the only factor that led to this gap; other issues such as the oil boom in 1950s, 60s and 70s and the tourism industry in the 2000s discussed earlier, as well as other development plans, shaped the gap in understanding the values of cultural heritage, both tangible and intangible.

Indeed, a correct definition is one of the most important tools for understanding and developing heritage within its context, but it is not the only one. Community participation is another important tool to manage heritage sustainably. Also, the position of heritage management within the state's government organisational structure plays a major role. Continuing development of the definition led to the exploration of more terminologies.

6.2.4 Summary

This section of the research investigated the gap in understanding the values of cultural heritage, both tangible and intangible, between the national and local levels through laws, policies and regulations that direct heritage development. This research identified the lack of current situation in Saudi Arabia in terms of meaning of cultural heritage within the 1972 and 2014 laws. It is clear to note that lack in defining cultural heritage leads to misunderstanding in both; the values of cultural heritage within their context, and the relationship between them especially in regards of tangible and intangible heritage.

The best way to decrease this gap especially in the contents of these laws, policies and regulations is by including the values of cultural heritage through; developing the laws and policies constantly, investing the participation from national organizations with international and regional organizations toward being aware of any development and update, and improving level of the participation from both communities and administration at the local level. The development of cultural heritage at the national and local levels should be practiced by both communities and administration, this practice should be included clearly in the contents of the laws, policies and regulations.

6.3 Lessons Learned from Organizational Structures

The organizational structures concerning architectural heritage and tourism, which enforce the laws and policies at national and local levels, were identified in MOE, MOMRA, MOCI and SCTNH. This was to understand the current structure at both national and local levels, as well as to establish ways of enhancing organisational structures for the architectural/urban heritage and tourism sectors.

The type of relationship between organisations such as education, municipalities and tourism plays a major role in implementations at the local level. Effective administrative stakeholder involvement can be encouraged by taking a holistic view of the cultural heritage values and aiming toward public awareness. This confirms the importance of identifying the administrative conflicts at national and local levels such as autonomy, power imbalance, duplicate process and collaboration.

6.3.1 The autonomy

The ability to take actions regarding cultural heritage development is important for implementing heritage development plans, especially at the local level. The decision

of estimating the level of any development in heritage sites is various for all the key players, including SCTNH as a leader of this field. However, the values of cultural heritage should be at the core of any assessment from any main player whether MOMRA, MOCI, the MOE or SCTNH especially at the local level.

Knowledge and power are crucial elements for taking implementation steps. The autonomy has a link with the capacity of knowledge, especially in the heritage field. In order to be able to take the right action in developing the cultural heritage sites, organisations need to have both knowledge and power. The knowledge needs qualified members in various specialities such as conservation, heritage management and heritage economics, just to mention a few. SCTNH provides the knowledge, whether from local staff or consultants. However, owning this knowledge is not enough, especially at implementation stages. The knowledge should be available, visible and clear for all members who are involved in cultural heritage management. Sharing knowledge could be a tool for sharing autonomy and participating effectively in developing the cultural heritage. Additionally, the power needs to be employed correctly; however, without a comprehensive plan and management, efforts cannot be led in the right direction.

For instance, none of the key players is able to take the right action toward development heritage sites individually, but they can only when they work collectively. MOMRA and SCTNH are clear examples of how the lack of either knowledge or power leads to problems in heritage management and development. The knowledge that SCTNH has does not allow it to develop heritage because it has no power for implementation. In the same context and vice versa, the powers that MOMRA has do not help it to develop heritage. This explains why some SCTNH

initiatives¹²⁴ have not been completed, and why most MOMRA efforts¹²⁵ are not practical. These different tasks and players have raised the importance of the relationship between the players.

6.3.2 The relationship between the main players

Various approaches by multiple organizations, with different goals, will cause more conflicts between them. However, comprehensive planning and management, along with participation, sharing and involvement, can be effective tools for reducing these conflicts. From the structure of the main players, as explained in chapter four, the individual approach is clearly followed, especially from the national toward local level through the organization structure. No horizontal link exists between organizations, and they are without enough participation from local communities¹²⁶ most of the time. Organization branches at the local level usually follow requests and plans from the national level; in other words, there is no clear link or communication between different organizational branches at the local level. This is not to say there is no link at all; in some cases, there are links¹²⁷. However, these links are not mandatory and

¹²⁴ For some examples of initiatives from SCTA see Appendix 4.F. However, rapid intervention or emergency action toward heritage preservation has shaped a certain image about heritage. Communities look at heritage sites as a ground field for SCTNH; for example, when SCTNH is doing any preservation project, it's a preservation project from the SCTNH perspective. However, from the society's point of view it is a development project, and they are waiting to enjoy it. When people look at any heritage project at any site, they look at it as a development project and try to understand the project, while it is in fact a preservation step that might or might not be under a development plan. This causes the public to see the site as an incomplete development project. This approach impacts not just the societies themselves but also the stakeholders in both the government and private sectors. Moreover, it impacts the heritage sites in terms of their values and context. Another initiative that participates in this situation is micro-development, whether in walls within town or a part of a building or a building within a district.

¹²⁵ MOMRA efforts, especially in architectural heritage sites, are superficial, as seen in what happened at the Barzan Tower in Ha'il city (see chapter five) and in many cases in Saudi Arabia.

¹²⁶ When there are conflicts between local residents and professional planners, it is not necessarily the locals who are in the wrong. Planners can be vandals too, if their planning is insensitive or their policies inequitable (Shehayeb and Sedky, 2002). To change this paradigm, planners must start heeding the appeals of the local communities (Pahl, 1982:47, 8).

¹²⁷ The links such as committees or groups of work which cannot make decisions for a long time with full power and autonomy and not enough to act individually, also their decisions are not mandatory.

lack any administrative framework. A horizontal link between branches at the local level through shared objectives, plans and projects could be an approach to develop the relationship between main players to reduce the gaps and conflicts. This switches efforts from ‘individual competition’ to the ‘integration’ stage which will eventually return to ‘new competition’, but only after having established common objectives and plans especially in terms of cultural heritage values within their context. The integration and competition approaches, power imbalance, duplicate process and collaboration are crucial facts in the relationship between main players as will be explained next.

Integration and competition approaches

Establishing competition between national and local organizations is one of the best approaches to develop cultural heritage, but only when both tangible and intangible heritage are fully understood within the context. For this to happen, stakeholders must come through the integration stage first, to sort out conflicts and plan the development of cultural heritage. Without the understanding of cultural heritage values, competition between stakeholders, would increase the gap between them as well as the conflicts, thus affecting cultural heritage especially in the implementation at local level. The development of cultural heritage, both tangible and intangible, should be one of the main tasks and objectives for all key players. When this happens, the common language is understood and the reasons behind connection and communication are appreciated.

Rewards and incentives are some of the most effective tools for the integration and competition process in heritage development at both levels, such as awards of best

development project, best preservation project and best restoration project at the local level, as awarded by the province governor. At the national level, a competition for national awards awarded by the king could include different categories such as antiquities and museums, architectural heritage and intangible cultural heritage. Competitiveness at the local level as well as the national level will impact cultural heritage and increase public awareness, especially concerning the private sites. This approach would enhance and encourage the key players; it could also solve and reduce conflicts between organizations at national and local levels and establish trust and common interests.

The integration approach is impacted by the link between main players at the national and local levels, especially between the most effective players (SCTNH and MOMRA) and HCDs who are supposed to play the main role in managing the sources of power and knowledge. For integration to work, communication and strong links between the departments within the organization are required, whether in SCTNH, MOMRA or HCDs. For example, in SCTNH, where the knowledge is, the National Heritage Centre is the leader of national heritage development, and is supposed to provide and share its plans with the regions sector and the antiquities and museums sector, as well as the planning and monitoring department that is supposed to be the link with outsider players. The international coordinating department in SCTNH should play the advisor role especially with regional and international organizations, to make sure updated cultural heritage knowledge and practices are being used.

Despite the weekly, quarterly and yearly meetings that SCTNH follows¹²⁸, the current structure does not help manage cultural heritage development, especially because there is no unit that coordinates all the development projects and makes the data accessible in one platform. In this sense, there is need for a unit that coordinates these tasks within SCTNH and is responsible for external relationships and communication (Figure 6.6).

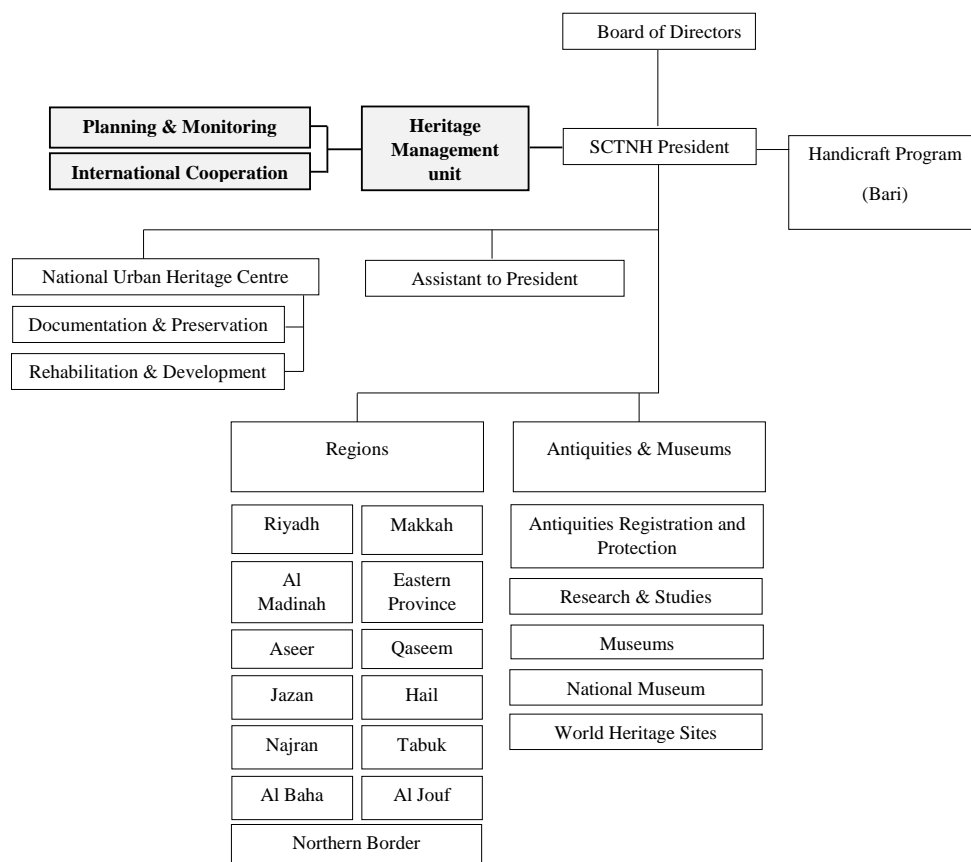


Figure 6. 6 SCTNH structure illustrates the new unit that can play important roles in managing cultural heritage both internally and externally.

¹²⁸ SCTNH is one of the most developed bodies in the Saudi government due to its dynamics and IT infrastructure, including an electronic government environment. For instance: Achievement award for e-government transactions – E-Entrepreneurship branch 2017, Achievement award for e-government transactions – E-Entrepreneurship branch 2016, Best M-Government Service Awards under the category, ‘Tourism Sector’ 2015, Achievement award for e-government transactions – E-Entrepreneurship branch 2014, and more (<https://sctnh.gov.sa/en/AboutSCTA/Pages/OurAwards.aspx>).

This unit should be at a high level within SCTNH structure in order to do its tasks, especially under the imbalance in power with other organizations. This unit would manage the project process and avoid duplicated processes within SCTNH, as well as within MOMRA and other players. In terms of duplicated processes in MOMRA, this unit would provide and share a database of management plans for all projects in each province to prevent duplicated processes from occurring. Also, communication with MOMRA and other players would be based on the database platform.

At the national level, it is essential to have more participation from both local administrations and communities. For example, information about any new regulation should be circulated across local level bodies prior to its implementation. The main provider of these regulations is the National Heritage Centre in SCTNH, it is important to develop these regulations internally with other departments such as the planning and monitoring department, which coordinates tasks.

The planning and monitoring department is the key link between other organizations and the SCTNH. For example, sharing the plans, initiatives and projects by establishing a database platform would keep the players updated and involved. When this platform is fully established and operational, the link with outsiders will be easier and more practical to access. For instance, sharing the database with MOMRA, as well as other players such as the MOE and MOCI, would make the vision clearer. The shared database would also allow them to participate at the right time and prepare their projects to integrate with the database platform.

The database should be classified into different levels; for example, projects should be established from a high-level perspective, without going into details. At this level,

suggestions for any project would be available to all players within one shared platform. The next level would add the details of the projects, including associated tasks and players. This approach solves conflicts, especially those relating to budgets, responsibilities and resources. Indeed, the relationship between MOMRA and SCTNH faces some difficulties which lead to conflict. Building up an integrated administrative system could be an effective method for developing cultural heritage as well as reducing conflict between SCTNH and MOMRA.

Power imbalance

As mentioned earlier, each player has different interests and objectives, which mean more interests leading to more responsibilities. Furthermore, these responsibilities lead to more power. Adding cultural heritage as one of these player's objectives will establish a collaboration approach, especially between the departments in SCTNH and MOMRA at the local level. For example, in Petra, the heritage was established as a core target for all players. Thus, all power was exercised with this target in mind.

However, the development of cultural heritage is not considered by some players, particularly MOMRA, as a key tool for preserving local social economic values. The requirements of cultural heritage development projects are different from other project requirements within MOMRA. The power of MOMRA should be exercised to serve and consider the heritage projects. This could happen only when the database platform suggested it.

Duplicate process

When a government body, SCTNH for instance, plans to develop a heritage project, such as the Ha'il city centre, its efforts are concentrated mainly within the project.

However, when the plan is done, it is hard for this government body, like SCTNH, if not impossible, to implement the plan¹²⁹. Despite these efforts¹³⁰ from this body, SCTNH for example, other government body, such as MOMRA, has different priorities and projects to develop in this area. For example, in 2018, it was announced that the Ha'il municipality is preparing a development project for this area without considering for what SCTNH did, which is duplicated process to develop same site. This is just one example of duplicated processes between two government bodies, MOMRA and SCTNH, which could happen in any heritage site and between any players.

Database platform is a solution to avoid duplicate processes through share information and plans between government bodies especially in developing heritage sites. It is clear that lack of collaboration between players, especially in terms of the database, will led to duplicate processes. Thus, this duplication will consume the time and money as well as loss some cultural heritage values if not all.

Collaboration

Lack of collaboration between main players, especially between MOMRA and SCTNH is due more to SCTNH than MOMRA, because of its roles towards cultural heritage. To correct this, SCTNH needs to activate its project management unit in different ways. One of the best ways to activate heritage management within SCTNH

¹²⁹ The Ha'il city centre project was planned by SCTNH in 2005; however, it was not implemented because there was not enough coordination between the knowledge suppliers (SCTNH) and the power (MOMRA). See the next chapter for more information about this project and the implementations in general.

¹³⁰ Even when SCTNH tried to participate with MOMRA at the local level during planning, the coordination was not mandatory, which confirms the gap between the departments at the local level as well as the national level.

is through sharing the database with MOMRA and other players. The database platform is an effective technique to encourage more involvement, participation and management from stakeholders. This database of plans, projects, action plans and collaboration channels would be an important tool to build up a collaboration system between organizations. With respect to the organization structure, cultural heritage projects should be managed based on real information that includes the database platform which reflects the responsibility of each player. This platform should also provide a clear paths for the communications, whether through regular meetings, emails or other tools with a specific time frame.

Technology and software can provide these services with the implementation of some management concepts such as Project Management Office (PMO) and Key Performance Indicator (KPI). Transforming efforts into numbers and measurable tools will help to manage heritage projects more effectively, especially among multiple players. Also, investing and implementing technology in developing the cultural heritage projects is beneficial because it can identify who, when and how the players are connected, especially in terms of different levels, from supervisory level to implementation and techniques levels.

6.3.3 Summary

This part of the study investigated the impacts of architectural heritage and tourism organizational structures, which enforce the laws and policies at national and local levels. This investigation illustrated the lack of current structure at both national and local levels due to the schism, especially in the knowledge and power toward development of the urban cultural heritage sites. In order to enhance the organizational

structures for architectural/urban heritage and tourism sectors power and knowledge should be managed at local level among the main players including local community.

Also, this part of the study identified the types of relationships that must be established with other organisations such as education, municipalities and tourism to develop cultural heritage. Concept of the share and concept of the integration are results of applying the unit of heritage management at both national and local level which leads by SCTNH.

Addressing the laws and organizational structures, in this section of the research, led to the way to encourage effective administrative stakeholder involvement by taking a holistic view of the cultural heritage values and aiming toward public awareness through; implementing the unit of heritage management as well as solving the conflicts between the main players, sharing the benefits and responsibilities, merging knowledge and power in one body to manage cultural heritage sites at local level.

6.4 Lessons learned from Implementations

Extending from the laws and organizational structures and taking the Barzan district area in the Ha'il region in Saudi Arabia as a case study, the implementations process illustrated how the urban cultural heritage and tourism policies are applied. This was especially seen in the implementation processes that translated the laws and regulations into actions by specific bodies such as MOMRA and SCTNH for heritage site development and user engagement. The Barzan district area case study established the significance of Ha'il's architectural heritage and its economic and cultural potential and aided the understanding of the impediments to development, identifying

ways not only to protect and safeguard Ha'il's architectural heritage but also to make it relevant to the cultural heritage values and their context.

6.4.1 The implementations toward cultural heritage values

Tourism is one of the main tools for making cultural heritage sites more attractive, not just for tourists but for all users. In Saudi Arabia, tourism, antiquities and architectural heritage are managed by SCTNH which, in theory, makes managing heritage sites easier because it is limited to one organization. However, in practical terms, a lot of efforts are required to do this task probably, especially in terms of qualified staff in different fields and the relationship with other stakeholders at various levels. In terms of architectural heritage and tourism, Saudi Arabia began by developing tourism in 2000, and then added the development of architectural heritage in 2014. This approach has resulted in limiting heritage development to the tourism framework.

‘To some, tourism represents an opportunity – a means of capitalising on the legacy of history – to others, perhaps it may be something of a threat unless it can be managed safely’ (Stuart, 1989: 1). The risk comes from the loss or dominance of some values on others, thus affecting the cultural context of the site, which may cause disappearing or disrupting of these values due to misconduct by administrations or users, whether tourists or local community. Managing cultural heritage sites safely requires sharing the responsibilities and developments at different levels, with full understanding of the values of cultural heritage sites and their links with each other. For example, economic value is a focus for some organizations (MOMRA, for instance) while other values, such as intangible heritage value, are targets for other organizations (SCTNH, for instance). Understanding different values is an approach for serving the context of cultural heritage through implementing the concept of sharing.

Sharing the cultural heritage site resource

In the isolated evaluation of cultural heritage sites as a tourism destination, the mainstay of the cultural heritage site product can be identified by architectural heritage buildings and collective memory values of the cultural heritage sites and urban spaces alongside urban life and human activity. All these assets that create meaning and significance face the danger of being permanently lost or ruined if cultural heritage product and tourism are not managed sensitively.

The main global concern with cultural tourism ensues from the damage and negative impacts from visitors to architectural heritage buildings and urban spaces. This is not the case, at least currently, in Saudi Arabia and in the Ha'il region particularly because the Saudi experience is still new, especially with tourism, due to its official establishment in 2000.

To help understand this progression, Butler (1980) drew a model of the evolution of tourism areas in developing countries. He argued that managing the changes over time is an important part of sustainable development (Butler, 1980). Butler (2006) also suggested that tourism destinations and resources will indeed become over-used, unattractive and eventually experience decline if specific steps are not taken in advance. Butler's model classifies tourism destinations into seven stages, namely, exploration, involvement, development, consolidation, stagnation, decline and perhaps rejuvenation (Figure 6.7). However, Butler did not designate the extent of action (or inaction) that would lead to the rejuvenation, stabilization or prompt decline.

According to the explanation of the various stages in Butler's model (Appendix 5.F), the exploration and involvement stages are the current position for most tourism

destinations in Saudi Arabia, except some specific sites in the large, populated cities such as Al-derayah in Riyadh and Historical Jeddah, which are probably in the development stage. In other words, visitors must be encouraged to spend more time in the tourism destination, whether it be cultural or natural. However, tourism's seasonality plays a major role in the number of tourists, especially in cultural heritage sites in Saudi Arabia.

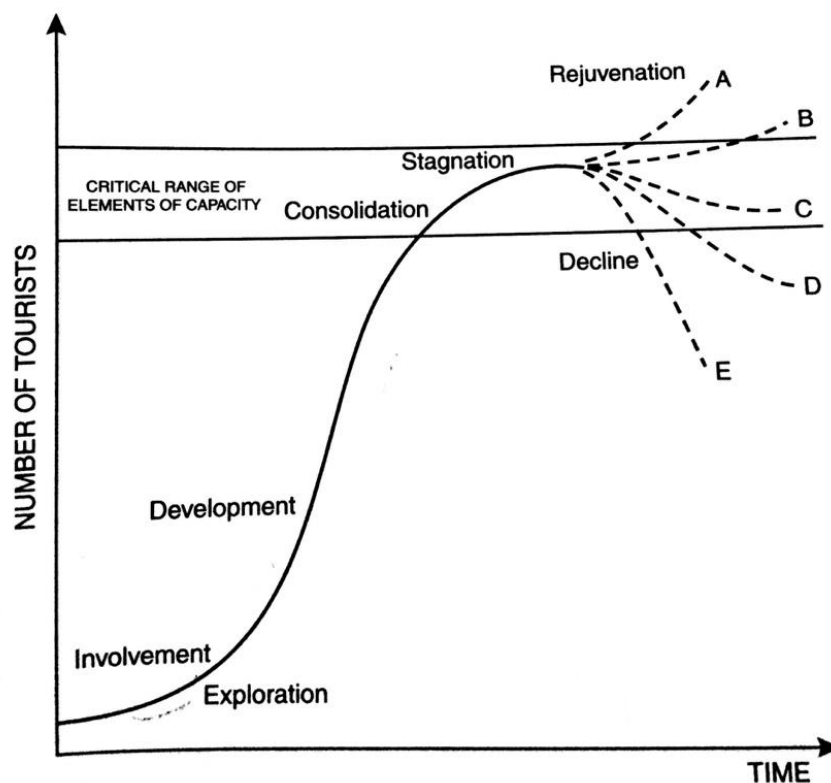


Figure 6. 7 Hypothetical evolution of a tourist area (Butler, 1980, adapted by Butler, 2006: 5, Vol.1)

The need for pushing tourism development from the exploration stage to further stages is crucial, one that remains an urgent task for tourism management. This is not a call to ignore the impacts of tourism or minimize its importance, but to highlight the matter as a major issue that should be managed sensitively and taken into account after enhancing awareness within a priority list, since the local communities are the main

focus and recipient of any type of development. The issue is how cultural heritage sites can be made attractive locations throughout the year, and not remain just seasonally attractive to tourists in a nominal way, or during certain tourism events and shows (Figure 6.8). The development must be upgraded from the exploration stage to further stages by increasing the number of visitors and their involvement within the urban cultural heritage contexts and values.

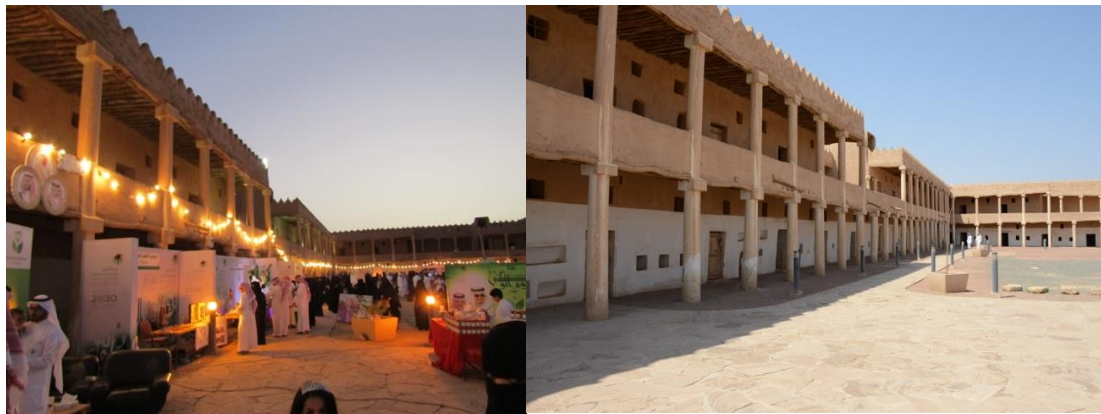


Figure 6. 8 The visitors in Al-Qeshlah palace during seasonal events such as ‘National Day in 2016’ (left). For normal days most of the year, the palace seems to be almost empty (right); rectification of this situation is possible by planning and management, (2016).

To encourage this increase in number and involvement, welcoming messages should begin before the entrance doors are reached; they should begin in the urban design through directions, signs, pavements and plazas that lead to the sites. More welcoming messages should greet the visitors at the entrance. When visitors enter the building, this should be a result of the urban messages that encourage users to visit and enjoy their time within these urban cultural heritage sites with an appreciation of the heritage context and values.

In this sense, the objective is to keep Al-Qeshlah palace, for example, and other cultural heritage places alive throughout the year with a protected and sustainable approach. This could be done in many ways, such as linking Al-Qeshlah palace with activities of daily life, which would create a link between these places and people and take into consideration a comprehensive management plan with clear and regular tasks for all stakeholders. Also, linking these sites together materially and morally would shape an attractive tourism destination and share resources and benefits along with responsibility.

Al-Qeshlah palace was tendered for investment many times, but no investor wanted to take this risk, a risk for both the building and the investor. The reason was simple; the owner (SCTNH as a legacy from the MOE due to the 1972 law) wanted to move the responsibility of conservation to the investor through a lot of requirements. For instance: ‘the investor has to employ people just to report SCTNH’ (Head of SCTNH branch in Ha’il, interview, 3/8/2016), in addition, one of the requirement from SCTNH was that ‘all restoration works are carried out by the investor’ and ‘employment of the palace as a hotel and a traditional restaurant’ (SCTNH, Al-Qeshlah TOR). Sharing the responsibility as well as the benefits could be an approach to sort out this problem, especially with stakeholders who provide services like MOMRA. This approach would create a model for investment in heritage buildings that protects the site (by SCTNH), encourages providing good services and has more power in the city centre to link with other sites (by MOMRA) and create a good quality market (by the investor).

This integrated approach between the owner (SCTNH, in terms of conservation), stakeholders (MOMRA, in terms of providing services) and the investor (individuals

or groups of people in terms of commercial marketing) will directly benefit Al-Qeshlah palace by reusing the building for both tourist functions and daily life activities. Thus, the impacts of this approach will: sort out the conflict between stakeholders and enable them to be involved effectively in development of the cultural heritage sites; create a successful business model for investment in cultural heritage sites; encourage communities to be part of the development and investment; ensure that architectural heritage buildings are restored properly; create real functions for architectural heritage buildings and make them attractive; participate in linking cultural heritage sites together and shaping an attractive tourism destination; avoid tourism's seasonality and link communities with cultural heritage sites; and increase the public awareness and avoid the negative impacts of empty properties like crime and various environmental pollutants.

Heritage sites management

Cultural heritage sites in the Ha'il city centre are in the core of the city, where services are available, and communities' activities are attractive, especially in the Barzan market. In contrast with a single purpose site, such as museum, for instance, Al-Qeshlah palace, A'Airf castle and Barzan district area are more difficult to manage as urban heritage sites. However, their income, benefits and impact go beyond entry ticket fees. In the same context, visitor management in urban heritage sites requires more than what a museum requires.

However, as mentioned, the benefits of tourism at cultural heritage sites are significant when the sites are managed by comprehensive plans with full understanding of cultural heritage values. The conflict (especially in power and knowledge) between

organizations (SCTNH and MOMRA as main players) and users (tourists and communities as main users) in cultural heritage sites can be a tension caused by the relationship between stakeholders, the right of users and the requirements of conservation (see the previous chapter).

Indeed, management is ‘a process business undertaken to achieve organizational performance’ (Ivanceich et al., 1991; quoted in Murphy 1997: 3). Better management is characterized by efficiency and effectiveness, but as Orbasli warns, ‘Efficiency of management in the urban environment is further hampered by the complex and contradictory relationship among key players in the decision-making process’ (Orbasli, 2000: 161). Real investment upgrades the business process better than anything else, and sharing benefits and responsibilities among organizations enhances and develops the performance, whatever the style of management. In this way, ‘we cannot afford not to manage tourism better’ (Boniface, 1995: 114) at cultural heritage sites.

The heritage industry has many components, of which heritage management is on top: ‘Good heritage management with a major focus on heritage interpretation and presentation ensure that one complements the other’ (Millar, 1995: 115).

User management

Managing users, both tourists and locals, requires creative solutions to enhance the experience of all users with an understanding of how they complement each other within the built environment. ‘The dispersion and management of visitors can be achieved to a great extent through careful planning and sensitive urban design, with the support of the tourism promoter or manager’ (Orbasli, 2000: 163).

Sensitive urban design and careful planning in the tourism framework would be one of the best solutions for developing cultural heritage sites in the Ha'il city centre, through an integrated approach between SCTNH and MOMRA. For instance, the most attractive place in the Ha'il city centre throughout the year is the Barzan market which includes two zones, one for clothes and personal supplies, and one for vegetables and fruits. In this market, activities of daily life are surrounded by cultural heritage sites, but there are almost no connections between them. To improve this, the pedestrian flow must be managed to serve the heritage sites and enhance the experience of visitors. The map of Ha'il city centre illustrates the location of the markets and their surrounding heritage sites, which create a need for urban design to manage visitors (Figure 6.9).



Figure 6. 9: The Ha'il city centre with distances between the Barzan market, Alqeshlah, Airf and other sites. (Modified, KACST, 2016)

Meanwhile, overcrowding and the capacity of an area must be considered. National and local authorities should collaborate in understanding and managing capacity when planning and designing urban heritage sites. Williams (1998) mentioned that the concept of carrying capacity is a well-established approach toward understanding the ability of tourist places, an approach that is also inherent to the concept of sustainability. However, in urban cultural heritage sites, the matter is more complex. Calculating the carrying capacity in a living built environment is as yet undefined, and it adds more difficulty to the collective objectives within this built environment (Page, 1995). In these instance, the carrying capacity is not a simple number, but a lot of players such as spaces and cultural and natural elements (Medlik, 1995).

In terms of tourism, the main focus is often on a specific area in a specific time; for example, the concentration on Al-Qeshlah palace is often on ‘National Day’ or another specific event, while the rest of cultural heritage sites, such as A’Airf castle and the Barzan area, which are supposed to participate in including the visitors and sharing the carrying capacity, are almost empty and outside of visitors’ plans. This situation has resulted in overcrowding for particular sites/times which may cause loss of the site’s values with its context and loss of the link between these sites due to the impacts of a crowded place. Instead, the site should be enhancing the visitors’ experiences. Managing the demand, distributing the attractions, and turning the activities and involvement in the urban spaces are tools to make cultural heritage sites alive and attractive.

Other pressures affect users, especially from urban design, such as accessibility, commercial demands, and modern lifestyle requirements, including pedestrian paths which are examples that confirm the need of a visitor management plan.

6.4.2 Tourism management in the urban cultural heritage sites

The users, either new to the site or accustomed to it, are a target for visitor management, especially in terms of direction and orientation. Directing visitors from the arrival point is a process that enhances their experience through highlighting the attractions, presenting values and encouraging involvement. Also, access at any point, not just from the parking or entrance but also within pedestrian pavements, must be considered. In this technology era, there are a lot of methods for information and interpretation in cultural heritage sites; nevertheless, ‘most importantly they must not be obstructive to the place and its daily life, and to be successful they must make the visitor feel part of the place and not just a spectator’ (Orbasli, 2000: 165).

Information and interpretation

Information and interpretation for Al-Qeshlah palace or A’Airf castle as a single place are different than other cultural heritage sites in the Ha’il city centre. The urban sites are integrated to provide information and interpretation for the area as a tourist destination within a cultural heritage context. However, the approach of dealing with heritage sites as an isolated places ‘single object’ must be changed, not just in interpretation methods but also at the management level. This is one of the main issues of implementation steps for developing cultural heritage sites in the Ha’il province when dealing with a single place rather than urban sites within their context.

At the urban heritage sites, such as the Ha’il city centre, the information should be shown clearly from different accessibility points like the airport, highways, ring roads, main and subsidiary streets and the surrounding areas of cultural heritage sites. Each piece of information should have specific requirements in terms of type and objective

of the messages, tools and contents, which should be in various forms but serving one destination.

In Al-Qeshlah palace, for example, there are two types of information (Figure 6.10): one is a signboard outside the building and the other is the brochures at the main entrance. The signboard contains simple, general information, which is appropriate: ‘Any information provided must not be overwhelming’ (Orbasli, 2000: 165). However, no invitations or directions for visitors exist at the planning level at the airport, highways or main street signs. They also are non-existent at the urban level, such as in subsidiary streets, pedestrian pavements and surrounding places.



Figure 6. 10 The information and interpretation methods used in Al-Qeshlah Palace through only signboards surrounding the palace and brochures at the main entrance. (2016)

The information location confirms the single object approach toward cultural heritage sites in the Ha'il city centre, which does not encourage visitors to spend more time or provide a chance to practice and experience the cultural heritage sites within context.

This is the same at the A'Airf castle site (Figure 6.11); the signboards are inside the site, and the brochures are inside the location, with no direction signs leading to the site or linking it with other surrounding sites.



Figure 6. 11 The information and interpretation methods used in A'Airf castle are signboards surrounding the fort and brochures at the main entrance. (2016)

The signboards are a project that have been done at the national level through one TOR (Terms of Reference) by different contractors in each province. A spherical foundation, joined by a steel column carrying out a steel board, is the requirement for the information signboards at every tourism site. It is clear from the image (Figure 6.12) that this signboard is positioned without any efforts to study the position, location or direction in terms of the size and location of the entrance and high of the building. Also, the materials are not practical or sustainable; the fonts have disappeared and the steel frame and structure have begun to rust. This lack of information and interpretation management impacts the site and its users. Each site has its own requirements and users; these types of requirements and users should be some of the main inputs of managing the information and interpretation. Successfully identifying these inputs will help in having a successful management plan.



Figure 6. 12 The signboard location and materials as information and interpretation tools, which over time became illegible because of the metal corrosion, causing a negative impression for visitors and the site, Al-Qeshlah palace (2016)

Signboards and signage should have a theme in terms of the design, message, size and direction, as a way to manage information and interpretation at cultural heritage sites. In Jordan, for example, Kerak Castle used a huge black square signboard in front of the stairs with maps, images and texts, while on the Castle Plaza signboard the shape, message and information were different whether in size, colour or text (Figure 6.13). Unifying the requirements of these signs from the national level would lead to similarity between sites at the local level, while each place should present itself within the theme of the destination according to the site's character not according to TOR. In other words, coherence in communication style is one of most effective tools for managing the information and interpretation in cultural heritage sites.



Figure 6. 13 Different sizes, materials and colours of the signboards in the Kerak Castle in Jordan. (2010)

Another opportunity to provide information and guidelines is the visitor centre. A' Airf castle has this facility, and it provides information about the castle. A new building was constructed in the style and manner of local vernacular architecture for this purpose (Figure 6.14), and this centre is located inside the A' Airf castle site to provide information and services for the visitors.



Figure 6. 14 The visitors centre in A'Airf castle in Ha'il city, it is a new construction with the style and manner of local vernacular architecture and is located inside the castle site to serve visitors. (2016)

However, due to its location, the services are extremely limited to those who arrive there. In other words, the opportunities to encourage and serve the users as one of this centre's functions and objectives was missed. Thus, because the main function for this centre was lost, it became an office for the SCTNH branch employees, open only during working hours.

The concept of the visitors centre in A' Airf castle is proposed individually toward only one site, due to its location, functions and lack of links with other heritage sites. In other words, the context of the cultural heritage is outside of the considerations. It is impossible to create a visitor centre for every single heritage site, but it is beneficial to manage the requirements of this centre within the context of cultural heritage sites as one destination in the Ha'il city centre. This approach will reduce the costs of employees, buildings, maintenance, bills, etc., increase the benefits and services for both users and sites 24/7, provide quality services, play a role in linking sites, drive the flow and share the carrying capacity between cultural heritage sites.

Another approach toward managing information and interpretation in cultural heritage sites is tourist trails¹³¹. Tourism routes assure to bring together a diversity of activities and attractions in a unified theme and thus encourage entrepreneurial opportunity through the development of ancillary products and services (Grefe 1994, Gunn 1979, Fagence 1991, Lew 1991, Miossec 1977, Long et al 1990, Getz and Page 1997). Tourism destinations contain different sites that should be linked physically and visually, and such tourist signage and appropriate pedestrian pavement are tools to link these sites and direct users through specific locations and positions. This shapes the destination and encourages participation and involvement for both sites and users.

¹³¹ 'In the United States heritage trails have long shown to provide the impetus for the development of a range of attractions and facilities along their routes (Hill and Gibbons 1994). Western Heritage trails in particular have served as a catalyst for the stimulation of theatrical productions, wagon trains and horseback trails. Hill and Gibbons (1994) argue that since tourists are dispersed along the length of the trail, carrying capacity management is facilitated, negative environmental impacts are reduced, and economic benefits more evenly distributed' (Meyer, D. (2004) *Tourism Routes and Gateways: key issues for the development of tourism routes and gateways and their potential for pro-poor tourism*, Overseas Development Institute).

The Al-Salt heritage trail in Jordan (RSS, 1991) is an example of managing information and interpretation as well as users. This project develops heritage sites through tourism management, by focusing on urban resources rather than a single building (Figure 6.15), unlike what exists in Al-Qeshlah palace in the Ha'il city centre where the focus is on a single object rather than a context. The Al-Salt project created heritage trails that are presented with different tools, such as signboards (Figure 6.16).

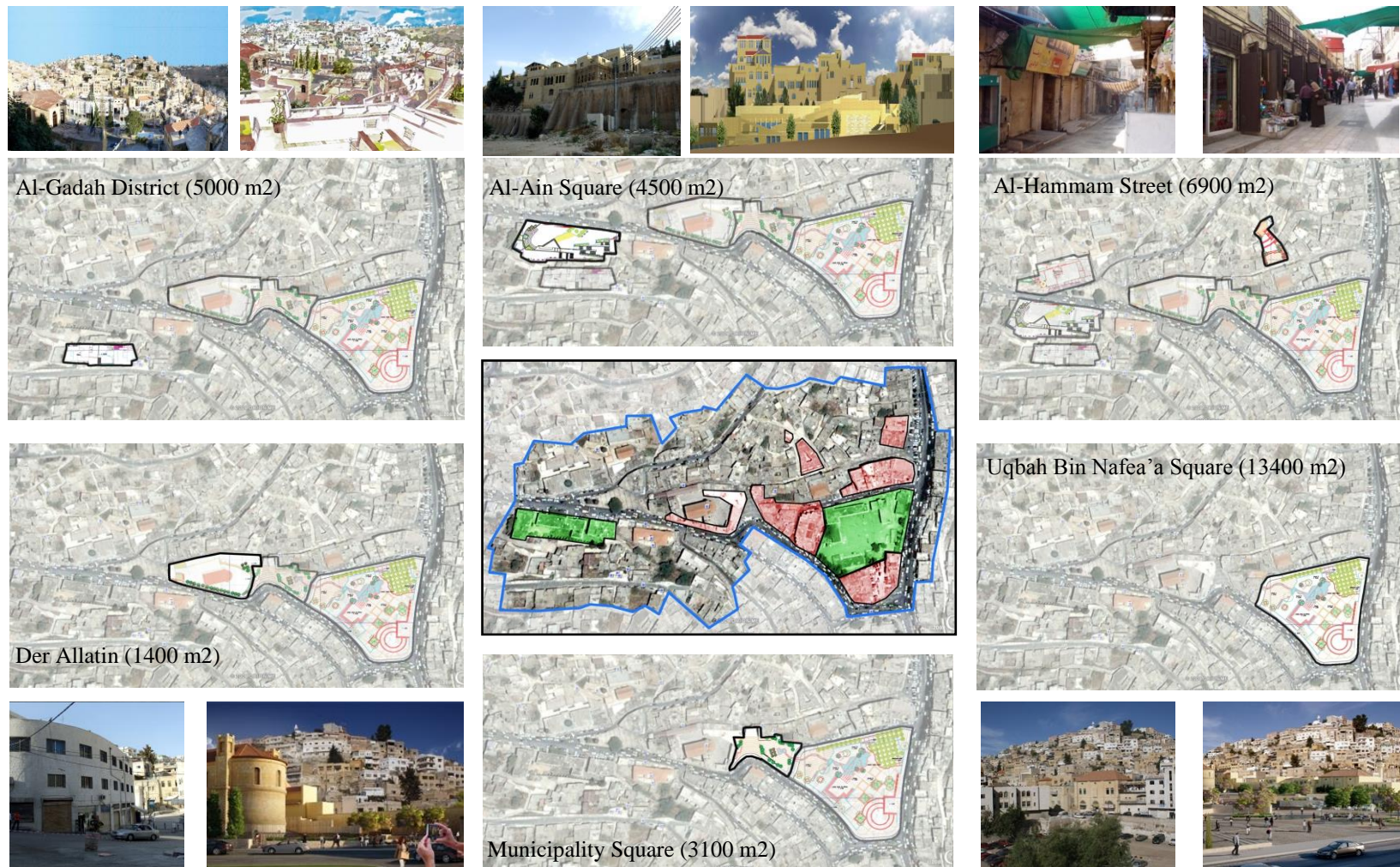


Figure 6. 15 The Al-Salt heritage trail plan in Jordan shows the development plan for the heritage components rather than a single heritage building by implementing the concept of heritage trails. (Ministry of Tourism and Antiquities, 2010)



Figure 6. 16 Tourist heritage trail signage at the Al-Salt heritage site in Jordan, shows the theme of these signs and the direction of the sites as a tool to manage information and users within the urban heritage site (2010).

However, these signs must be designed sensitively in terms of location, direction, size, materials, colours and information. Selecting sustainable materials and visually appealing signage is important to avoid detracting visitors (Figure 6.17). Using different methods and materials to direct and inform users is crucial (Figure 6.18). They should be of good quality and design, whether modern or traditional, to encourage people and participate in their experience in the cultural heritage sites.



Figure 6. 17 Some impacts on the signage boards in Al-Salt heritage trail due to using unsuitable materials such as metal. These signs are not legible and are also not maintained, which might cause negative impressions and loss of objectives (2010).



Figure 6. 18 Information and interpretation tools used in the Liverpool city centre (2017)

Extending the tasks to include the design of shop signboards (Figure 6.19) is another technique toward comprehensive management and also a tool to involve the

community and make them participate in development plans effectively. In addition, standard shop signs are used to avoid visual chaos on the heritage built fabric.

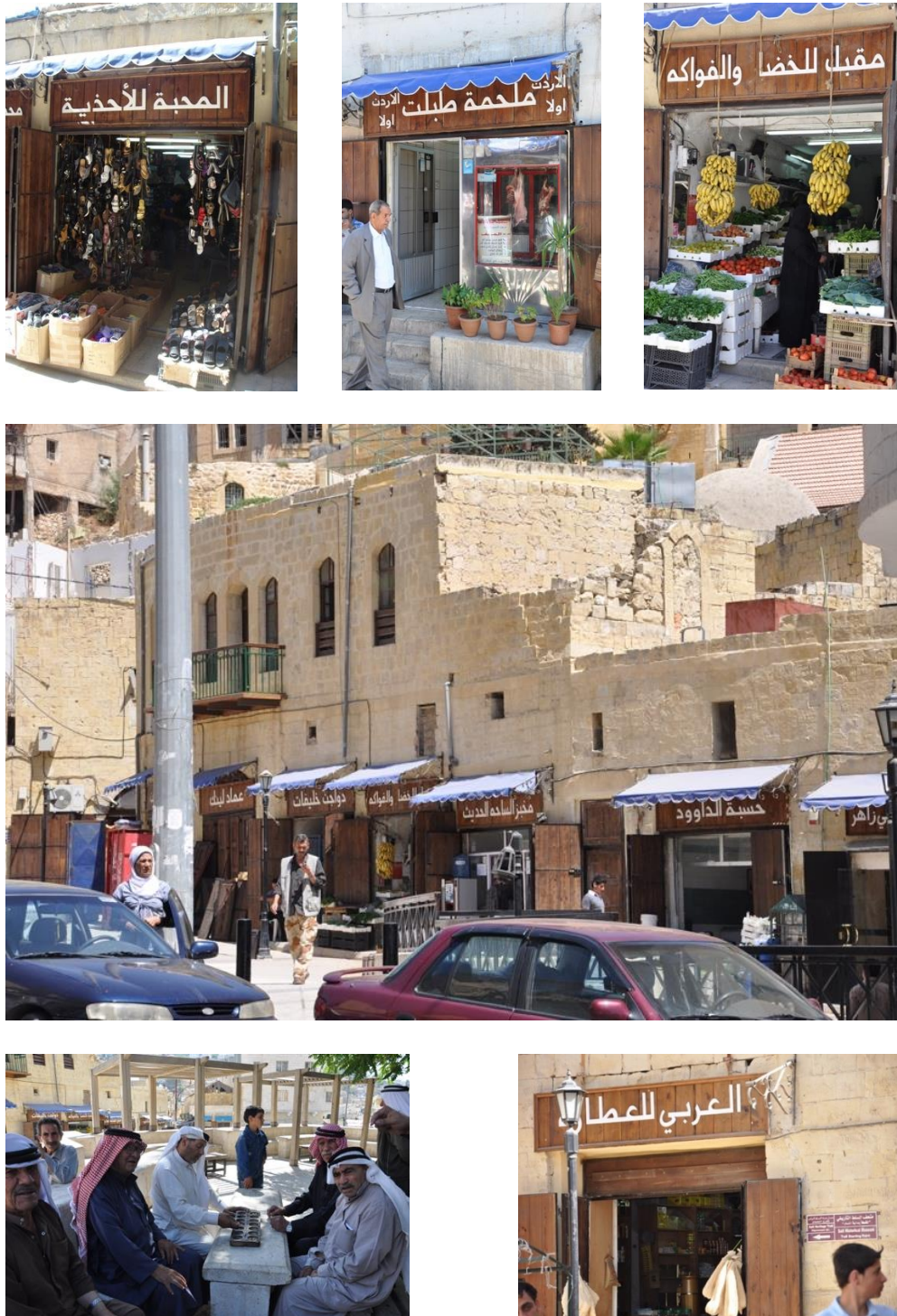


Figure 6. 19 Examples from the Al-Salt project in Jordan shows the expanding works toward local shops by designing shops plates (2010).

Another approach that encourages community participation is loyalty whether from community or local organizations toward the heritage site. Placing the owners' names on signs and signs around the area is one way to encourage involvement and impact loyalty to the sites as awareness of the destination. As a result, this increases awareness of the values of the cultural heritage sites. Each site must be unique; this uniqueness comes from its characters. For example, Dana Village in Jordan (Figure 6.20), as part of Dana Biosphere Reserve, uses different methods, materials, sizes and techniques for signboards for different types and characters of destinations.



Figure 6. 20 Different techniques, materials, sizes, colours and messages for using signboards in the same country (Jordan) but in a different sites such as Dana Village (2010).

Managing urban use

The Barzan market area is the most crowded place throughout the year in the Ha'il city centre, if not in the whole Ha'il province. The challenge of managing this overcrowding lies in two contradictory aspects. One is to increase the numbers of tourists in the Ha'il city centre with enriching experiences and benefits in a sustainable manner. The second is to reduce the pressure of crowds without losing attractions and

users. These users are either shoppers, visitors or employees, with shoppers and employees determined by the shops' locations and the provided products.

Commercially, the pressure points are focused in some specific zones (Figure 6.21), namely the Barzan market which provides personal supplies and clothes for women, vegetables, fruits, the meat market, electrical appliances shops, Oud's oil and perfumes shops, the date's market, a contemporary shopping mall and the Barzan mosque. Some sub-zones also contribute to the pressure points, such as men's personal supply shops, tents and traditional furniture shops.

Culturally, the opportunity sites are Al-Qeshlah palace, A' Airf castle, Barzan heritage sites and other cultural buildings such as the Ha'il library and a private museum. These components and resources are a golden opportunity for creating a real cultural heritage destination within the context. However, these places are not linked, which reduce the benefits for both users and cultural heritage sites, losing the context of cultural heritage and creating an unattractive experience. 'The importance of heritage value over commercial and economic gain must be recognised and commercial activity remain appropriate and sensitive to the qualities of an historic area' (Orbasli, 2000: 171).

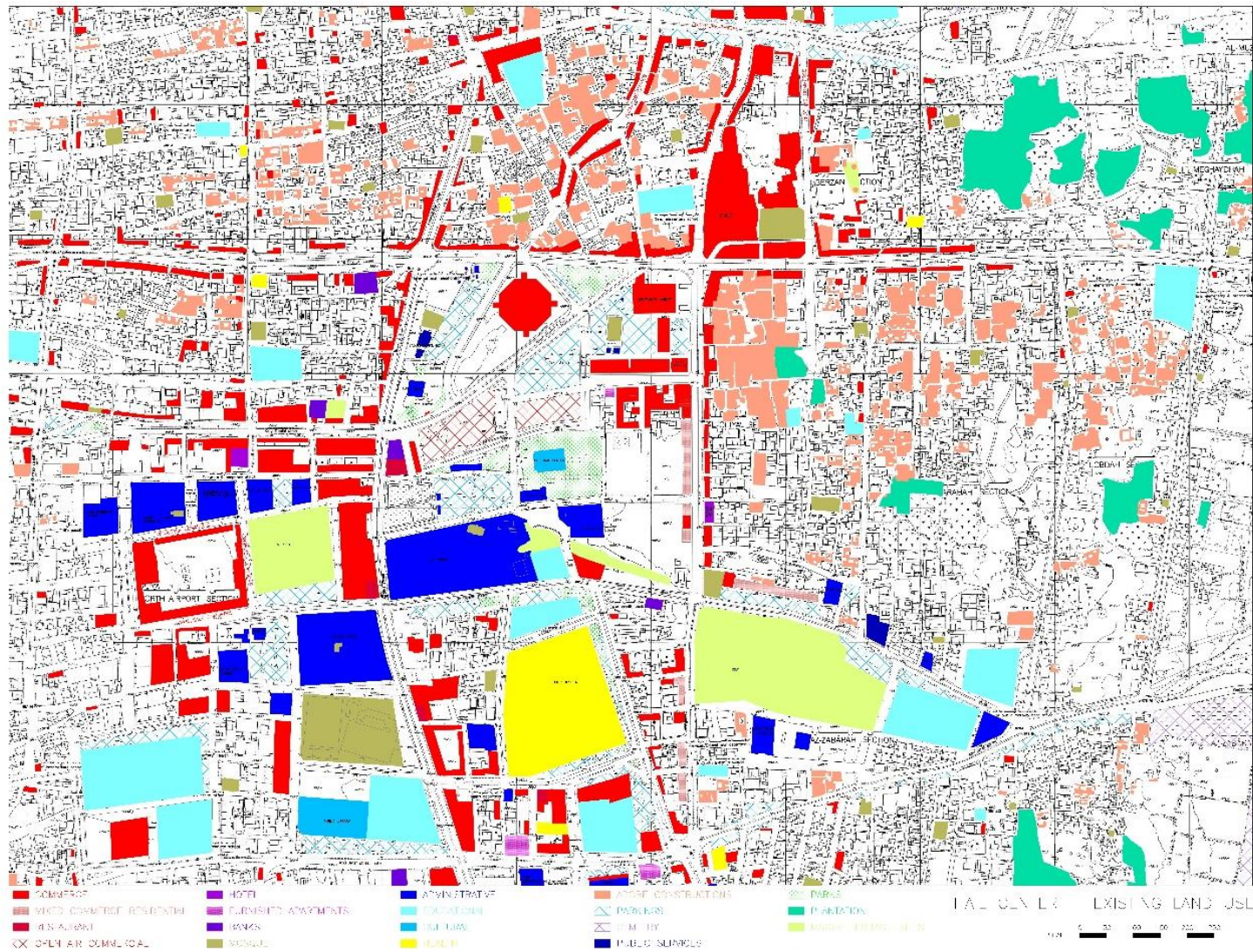


Figure 6. 21: Ha'il city centre existing land use (modified, SCT, 2005)

There is need for linking cultural heritage sites and managing urban use. For example, the Barzan market and men's market should be linked and integrated together via urban design and land uses by heritage trails. Creating these trails also encourages family activities and experiences and draws users to spend more time in different places to erase pressure points. This technique links sites and makes the places between them attractive and directs the flow of visitors toward less pressured places, providing balance. Furthermore, upgrading the site to be in the development stage and further as Butler suggested in his model.

Encouraging the family to walk and exercise in a safe and attractive place also addresses current health challenges such diabetes and blood pressure and encourages other stakeholders such as the Ministry of Health (MOH) to participate in developing cultural heritage sites¹³². For example, obesity and weight gain have become one of the most serious health problems in the world, affecting almost one third (2.1 billion people) of the global population and resulting in 5% of all deaths¹³³ (MOH, 2016). In Saudi Arabia, obesity and weight gain are the most common public health problems affecting people¹³⁴ (MOH, 2016). Saudi guidelines on the prevention and management of obesity (2016) recommend the importance of physical activities, such as walking and cycling, to encourage children to lead active lives and encourage a family approach to physical exercise through walking, cycling, shopping and going to the park. These guidelines also inform individuals about the benefits of physical activity.

¹³² The health benefit is one of the multi values that urban area are offered such as economic, social and environmental values (CABE and DETR, (2001) the value of urban design. London: Thomas Telford).

¹³³ If the current trend continues, over half of the world's adult population may be overweight or obese by 2030 (MOH, 2016).

¹³⁴ It affects 28.7% and 30.7% of individuals fifteen years and older respectively, at a total of 59.4% of the population (MOE, 2016).

Outdoor gyms and open galleries are other solutions to this problem through heritage sites, when managed carefully.

In other words, creating multi-functional uses of heritage sites is crucial to implementing the development plans effectively, especially in urban design, not only for buildings but also for squares and open spaces where the heritage trails lead. Moreover, creating dynamic places for the destinations that are more attractive throughout the year directs the flow and controls the pressure points through the location of services and facilities.

In that sense, well-linked cultural heritage sites such as Al-Qeshlah palace, A'Airf castle and other places can play main roles in implementing MOH objectives and recommendations¹³⁵ for physical activities through providing attractive heritage trails. These trails encourage walking, design safe cycling paths and provide information within the sites about reducing the risk of cardiovascular disease and diabetes. Understanding other stakeholders' requirements, like MOH, is one of the main tools for managing cultural heritage sites effectively and comprehensively, as well as enlisting their involvement and participation in, and awareness of, cultural heritage sites. This can be done only when these stakeholders become a part of the cultural heritage development and management.

¹³⁵ Saudi Guidelines on the Prevention and Management of Obesity' recommended the Stages of Change Model to Assess Readiness to Lose Weight. These stages are: Pre-contemplation, Contemplation, Preparation, Action and Maintenance (Appendix 5.G). These stages are one of the main keys for urban design to understand what should be provided, for whom and where in the urban heritage.

Enhancing the cultural experience

Al-Qeshlah palace, A'Airf castle and the Barzan heritage district area are typical examples of areas with cultural activities. Providing day and night cultural attractions, including multi-media, inspires users to spend more time enjoying themselves while keeping them close to the values of cultural heritage and increasing the potential for different benefits for the destination.

Users' experiences shape both the individual and collective memory, not only for a single element or building but also for destination components including arrival points, parking, traffic and transportation networks. Experience of both public and private architectural heritage buildings also enhances the experience. For example, a private museum (Figure 6.22) located next to A'Airf castle enhances the cultural experience through its link with other cultural heritage sites and its role in the development plan.

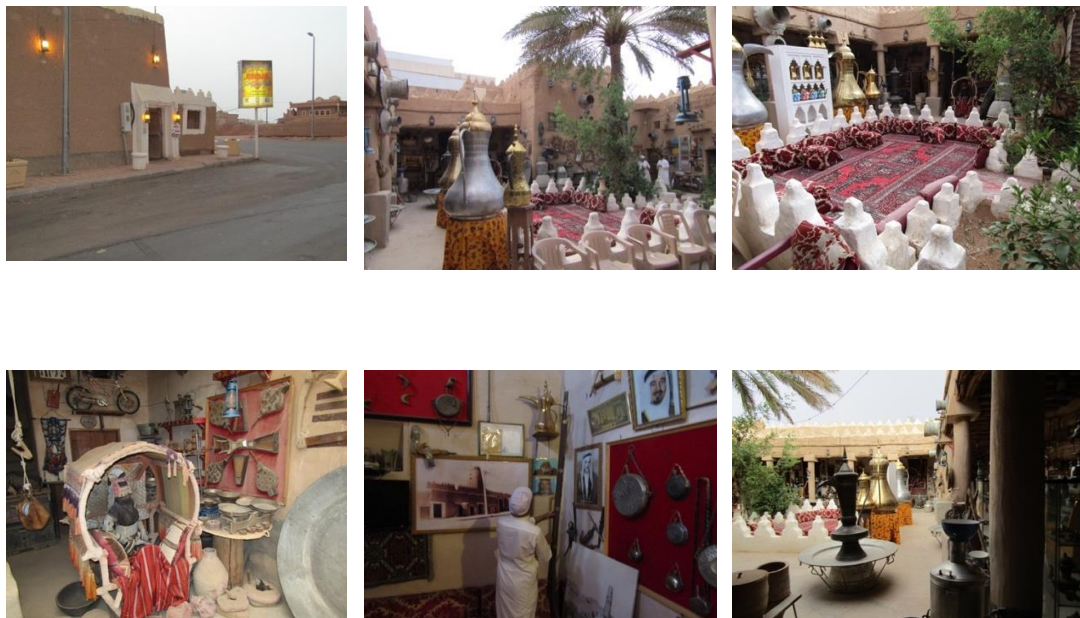


Figure 6. 22 A private museum close to A'Airf castle in the Ha'il city centre shows richness in collectibles that deserved to participate in enhancing the cultural experience (2016).

Traffic and transportation management

Traffic and transportation systems, especially in the city centre, play a major role in the development, planning and management of the cultural heritage sites in Saudi Arabia, particularly in the Ha'il city centre. People rely on using the cars at these sites, and not enough public or private transportation means exist to assist tourist tours inside and outside the Ha'il city centre. Of the tourists in the region, 92% rely on private cars (SCTA, 2005).

Accessibility for cultural heritage sites in the Ha'il city centre is an important issue, but not as urgent an issue as increasing public transportation within and around cultural heritage sites. Providing suitable and comfortable public transportation from main parking zones, for instance, to well-prepared stations will reduce the number of cars inside the centre and encourage people to walk and enjoy it more. This would also lead to the creation of more public spaces and squares. However, this issue should be managed and designed sensitively based on the local culture. Otherwise, it could be a reason to separate the local community from tourists, creating a gap between them as well as negative impact that would affect not just the city centre but all tourism destination components, including the values of cultural heritage.

Humanizing the scales and materials of street furniture and pedestrian pavements welcomes and encourages visitors to participate and enjoy their time and experience. For example, Historic England, through 'Street for All' guidance, provides practical advice for those who are involved in planning and implementing highways and other public realm works in sensitive historic locations, including highways engineers,

planners and urban and landscape designers (Historic England, 2018)¹³⁶. These advices help to develop historic street surfaces and furniture which have been implemented in many places in the UK such as Five Lamps Market Place, Boston, Lincolnshire. However, this strategy is not implemented in Al-Qeshlah palace. For example (Figure 6.23 a), the pavement does not encourage visitors to walk on it, and it is narrow in some places and high in others. In A'Airf, for instance, such a pavement is twenty centimetres wide and leads to nothing (Figure 6.23 c). This design leads visitors to use the street instead of the pavement (Figure 6.23 b) and walk in incorrect, dangerous and uncomfortable places, causing negative impact and experience which reflects on the site and its values.



Figure 6. 23 Some examples from cultural heritage sites in the Ha'il city centre and the implementations of pavements for visitors (2016).

¹³⁶ The guidance builds on the past work of Historic England and others on issues such as accessibility, local distinctiveness, visual quality and community regeneration. It complements the technical advice on the planning, construction and maintenance of residential streets provided in the *Manual for Streets* (2007) and its companion guide *Manual for Streets 2* (2010). (Historic England, 2018).

Along with reducing cars through public transportation, traffic could be managed effectively by other elements such as parking, open spaces, street furniture and pedestrians. The main issue in the cultural heritage sites in the Ha'il city centre is the pedestrian design; due to the single object approach, the link between sites is missed. For example, there are no good pedestrian pavements that link Al-Qeshlah palace, A'Airf castle and other heritage sites. To move from the Barzan market to another site, one must cross the road, but there is no pedestrian path to highlight the trail and direct visitors to cross safely with an enjoyable experience. It has been confirmed in more than one place (Historic England, 2018 and Tibbalds, 1992¹³⁷) that pedestrian pavement would lead people to link places, manage the traffic, control the pressure points and encourage a positive experience in a safe place where pedestrians are the priority, especially at the junction points¹³⁸ (Figure 6.24). Street furniture, materials and signs, when designed carefully, will lead to the creation of attractive places.

¹³⁷ Tibbalds, F. (1992) *Making People-Friendly Towns, Improving the public environment in towns and cities*. Longman Group UK, Ltd.

¹³⁸ In practical terms, Historic England confirms the benefits from developing the pavements through applying general principles, especially in heritage sites (Historic England, 2018). These principles, for example, in historic street surfaces are maintain and restore historic paving where it survives, respect local designs and details, and invest in locally sourced materials and high-quality workmanship.

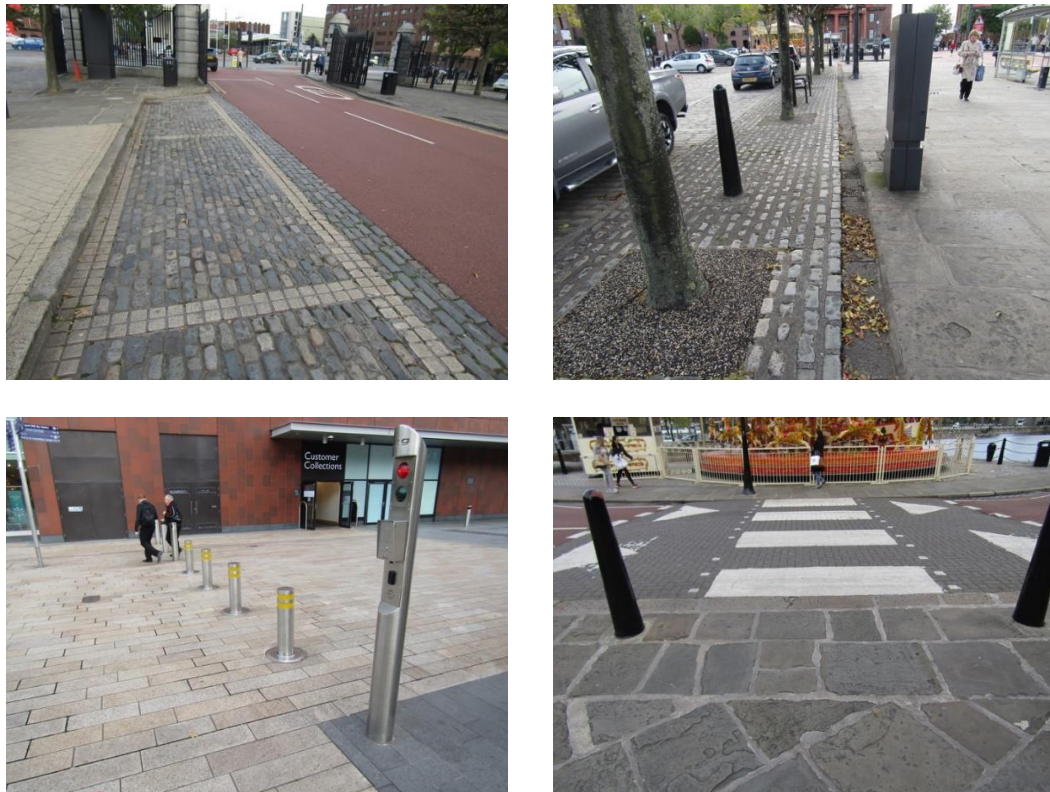


Figure 6. 24 Some examples from Albert Dock in Liverpool illustrates different methods and techniques to manage traffic by using different materials, shapes and colours (2017).

Pedestrians and leisure

Reducing the traffic in the Ha'il city centre aims at improving the environmental quality for all users. The layer of pedestrian networks should be carefully designed with sustainability in mind (Figure 6.25). For example, use of surface materials such as concrete paving blocks were used in most of the Ha'il city centre pavements, instead of local stones with local shapes and colours. However, local materials, shapes and colours are important not just for sustainability but also for linking different parts of heritage sites that shape heritage image, and considering the context with sense in the cultural heritage sites in the Ha'il city centre. Additionally, taking different users, especially the elderly and disabled users, into consideration must be included in the planning, design, implementation and maintenance processes. Enhancing the

experience in the cultural heritage sites in the Ha'il city centre for all segments of society is a noble goal not only for the places and users but also for tangible and intangible cultural heritage.



Figure 6. 25 Different colours, materials, shapes and elements in the urban area will participate in creating an enjoyable environment, as seen in Liverpool (2017).

6.4.3 The place enhancement

The development of cultural heritage sites in the Ha'il city centre is a main goal, but it leads to other, more comprehensive objectives by bringing life to less developed sites, especially around the Barzan area where most of the cultural heritage districts are both located and deserted. The value of the place is determined by the value of residents and users, not only for a short-life during festivals or events but for a real-

life that creates authentic social and cultural activities for people and places. ‘If it is a good place for residents, then it will also be a good place for the visitor to enjoy’ (Orbasli, 2000: 183) in other words, the residential life, in all forms, types and activities, is the real attraction for tourists, as well as residents.

For example, by depending on local materials for developing urban areas and street furniture, communities around the city centre, especially the owners of the farms, will be encouraged to return to the sites and farms to produce these materials (Figure 6.26), keeping the place alive. This approach will enhance community’s involvement especially in terms of economic and social values that impact the urban cultural heritage context. The main resources that should be developed in the cultural heritage sites in the Ha’il city centre are those that are based on the characters and potentials of local heritage, which emanates the spirit of heritage space such as palms and its fronds, wood from local trees, local stones and mud (Figure 6.27). These main resources and materials come from the urban environment.



Figure 6. 26 The main materials in the cultural heritage sites in the Ha'il city centre such as palms, wood, stones, gypsum and mud (2016).

However, for conservation and development of heritage sites, especially in the city centre where the urban area has changed and lost its resources, the heritage spaces are the reference point for local materials. The heritage space should be the inspiration for the designer, developer and project, not just in terms of materials but also as a result of the integration and relationship between the materials and users. For instance, the local physical components such as gypsum and palm fronds can be implemented in development plans in a well thought-out area, such as seats located in front of a traditional cafe amidst a courtyard surrounded by traditional facades, as implemented and suggested by Historic England (2018) in more than city and town in the UK. This design evokes a sense of the connection of local materials as interior decorations with

the emotions and intangible heritage. The materials begin interacting with the intangible heritage to build a spatial story that links to an intimate memory and generates the beginning of contact between tangible and intangible heritage.

Thus, the impacts are measured, beginning with the heritage space, to the architectural heritage, and then to the urban level, such as pavement, street furniture and squares. This creates a marketing method that stimulates the commercial production of such materials and their uses in various forms and types, which is sustainable for such industries, producers and users.

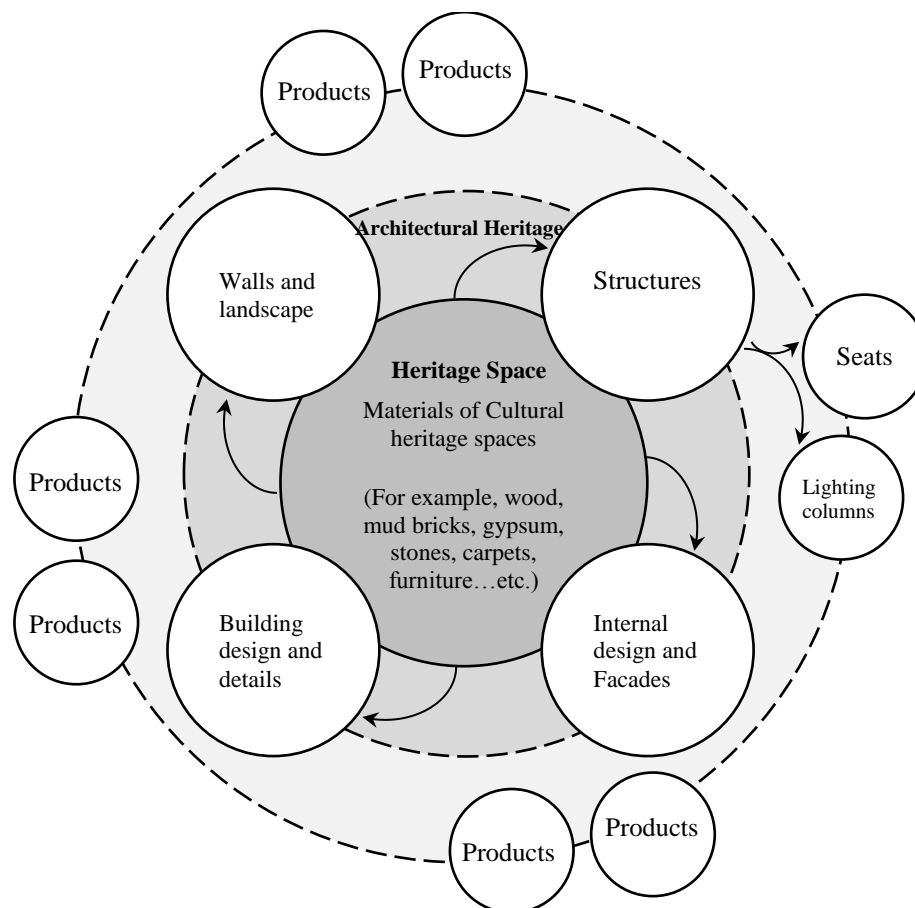


Figure 6. 27 The heritage place should be the main resources for the architectural heritage materials whether in structure, facade or internal design. Architectural heritage is also the main resources for urban products such as street furniture. Urban products are the market for economic products for the built environment as well as residents and users (2017).

The people's value of cultural heritage sites is like the spirit for these sites, which not only keeps the sites alive but also encourages its tools to be creative and sustainable, 'The place of the past in any landscape is as much the product of present interest as of past history' (Lowenthal, 1975: 24). Returning to the heritage sites around the Barzan district from local community, will increase environmental interaction through expanding agricultural areas to supply local materials and produce products for the markets, such as fruits and dates. As a result, a lot of different facts, such as economic facts, will lead to the discovery of added values.

For instance, handicrafts and traditional products express the place and way in which people live. The most important thing is to allow local communities to generate festivals and events based on their need. These festivals and events should not be a tradition just because they exist in a heritage site, but because they are part of present-day life for users. Local dates festivals, for example, will create new meaning not only for the place but also for the activities and attractions. In this way, users and places will benefit from each other through discovering and adding values. Additionally, quality products will be generated because the local community plays a major part, not only because they generated the festivals but also because they are the users, producers and investors that help preserve the cultural heritage values.

6.4.4 Summary

Extending from the laws and organizational structures issues, and using the Ha'il region in Saudi Arabia as a case study, this section explored how heritage management and tourism policies are implemented especially at the local level. The immediate action, through outcomes of the law by SCTNH as a government body, was to create a list according to quantitative criteria. This approach impacted not just cultural

heritage buildings but also their values and context as a result of excluding some sites from being developed and conserved.

The top-down approach caused difficulties in developing cultural heritage sites at the local level, because the people who know well the local context are not within the management team or stakeholders. In addition, the development of cultural heritage is not clear target for the main players especially at the local level. Furthermore, the target is always to develop the architectural heritage buildings without considering the importance of the relationship between tangible and intangible and the urban contents, also without consideration of the users adequately.

This investigation established the significance of Ha'il's urban cultural heritage especially in the city centre and Barzan district area. This area contains opportunities to be a unique cultural tourism destination not only at the local and national levels but also at the international level due to its cultural heritage values. One of these values is the endangered architectural heritage value. Due to the prime location of these heritage sites; within city centre, which not every city has today, as well as an example of an Islamic city centre, the economic impacts are significantly appreciated because the main markets are located there with real social life and interaction with the urban cultural heritage site. Architectural heritage elements, details and materials in the Ha'il city centre testify to the cultural and identity of Ha'il's community.

Despite the importance of protection and safeguarding Ha'il's architectural heritage, making them relevant to their context is the urgent following step within processes of the heritage management. Linking Ha'il's architectural heritage buildings, such as Al-Qeshlah palace and A'Airf castle, should be driven by the cultural heritage values

through sharing cultural heritage resource within tourism framework. Tourism management in the Ha'il urban cultural heritage site should consider the site as one destination especially through information and interpretation tools and techniques. Enhancing the cultural tourism experience through managing traffic and transportation within the area as well as considering the pedestrians within the development plans is a target that all main players should achieved. The architectural heritage places in Ha'il city centre are still employ the traditional building materials such as palms and its fronds, wood, local stones and mud. These materials and its sources should be considered during heritage management processes as valuable resource not only for heritage values but also for local community toward local economic, which participates to form heritage context in Ha'il city.

6.5 Areas of further study

This research is an early attempt to address the gap in understanding the values of cultural heritage, both tangible and intangible, at the national and local levels in Saudi Arabia as one of the area most needed to search. Without doubt, the assertions made in this research have to be analysed and refined further in the future by taking an even wider set of evidence into consideration especially after any development in laws or organizational structures.

This research discussed the laws, organizational structures and implementation in developing the urban cultural heritage. The implementation at the local level confirms the importance of further studies towards local communities, especially in the tribe Muslim societies, in terms of their empowerment and structure. The implementation process through a comparative cases from GCC countries, beside another case at regional level would be a great chance to draw a comprehensive picture toward

developing and managing heritage, in other hand, it is good resource toward heritage management and policies for international experiences especially the UNESCO.

References

Primary Resources

Personal Interviews at the National Level

The Advisor to the General Supervisor of the National Heritage in SCTNH, Personal communication, October 2016, Riyadh

The Director of MAS Centre in SCTNH, Personal communication, August 2016, Riyadh

The Director of Publication in MOCI, Personal communication, October 2016, Riyadh

The Director of the Buildings and Projects Department in MOE, Personal communication, August 2016, Riyadh

The Director of the Culture in MOCI, Personal communication, October 2016, Riyadh

The Director of the Curriculums in MOE, Personal communication, August 2016, Riyadh

The Director of the Folklore in MOCI, Personal communication, October 2016, Riyadh

The Director of the World Heritage Centre in SCTNH, Personal communication, August 2016, Riyadh

The Director of Urban Design in MOMRA, Personal communication, October 2016, Riyadh

The General Director of the National Heritage Centre in SCTNH, Personal communication, September 2016, Riyadh

The General Director of the Planning in MOMRA, Personal communication, October 2016, Riyadh

The General Supervisor of National Heritage in SCTNH, Personal communication, October 2016, Riyadh

The Manager of archive and library in MOMRA, Personal communication, October 2016, Riyadh

Personal Interviews at the Local Level

The Director of Planning and Design in Ha'il Municipality, Personal communication, September 2016, Ha'il

The Director of the student activity in MOE in Ha'il, Personal communication, September 2016, Ha'il

The Director of the TV and Radio in Ha'il, Personal communication, September 2016, Ha'il

The Former General Director of the SCTNH in Ha'il, Personal communication, September 2016, Ha'il

The General Director for Planning in MOE in Ha'il, Personal communication, September 2016, Ha'il

The General Director of the MOCI in Ha'il, Personal communication, September 2016, Ha'il

The General Director of the SCTNH in Ha'il, Personal communication, August 2016, Ha'il

The Vice- General Director of the SCTNH in Ha'il, Personal communication, September 2016, Ha'il

Reports and other materials

KACST, (2016) *Satellite images for Ha'il city for different periods*. Riyadh: KACST.

MOMRA (1975) *Satellite images for Ha'il city*. Riyadh: MOMRA (v.1) [In Arabic]

MOMRA (1984) *Ha'il Regional Plan*. Riyadh: MOMRA

MOMRA (1985) *Ha'il Region Comprehensive Plan*. Riyadh: MOMRA

MOMRA (2005) *Architectural Heritage preservation Guide*. Riyadh: MOMRA (v.1) [In Arabic]

SCT, (2003) *Tourism Development Strategy for Ha'il Province*. Riyadh: SCT

SCT, (2005) *Tourism Development Areas and Sites Plan for Ha'il City*. Riyadh: SCT

SCT, (2005) *Tourism Development Plan for Ha'il City*. Riyadh: SCT

SCTNH, (2006) *The first scenario to activate and revive Al-Qishlah Palace*. Ha'il: SCTNH [in Arabic]

SCTNH, (2007) *Al-Hijr Archaeological Site (Madain Salih): Nomination Document for the Inscription on the UNESCO World Heritage List*. Riyadh: SCTNH

SCTNH, (2007) *The first scenario to activate and revive A'airf Fort*. Ha'il: SCTNH [in Arabic]

SCTNH, (2009) *At-Turaif District in Ad-Dir'iyah: Nomination Document for the Inscription on the UNESCO World Heritage List*. Riyadh: SCTNH

SCTNH, (2010) *The Historical City of Jeddah: Nomination Document for the Inscription on the UNESCO World Heritage List*. Riyadh: SCTNH

SCTNH, (2014) *Rock Art in the Ha'il Region of Saudi Arabia: Nomination Document for the Inscription on the UNESCO World Heritage List*. Riyadh: SCTNH

SCTNH, (2015a) *Criteria for the Classification and Selection of Urban Heritage Buildings*. Riyadh: SCTNH [in Arabic]

SCTNH, (2015b) *Criteria for the Classification and Selection of Villages/districts of Urban Heritage*. Riyadh: SCTNH [in Arabic]

SCTNH, (2015c) *Saudi Antiquities: awareness, protection and rehabilitation*. Riyadh: SCTNH [in Arabic]

SCTNH, (2015d) *Urban Heritage Site Data Form*. Riyadh: SCTNH [in Arabic]

SCTNH, (2015e) *Technical Support for GIS - Phase II, Urban Heritage Data Model*. Riyadh: SCTNH [in Arabic]

SCTNH, (2015f) *The tender requirements and specifications*. SCTNH: Riyadh [in Arabic]

Archival letters

Department of Legal Affairs and United Nations Affairs at the Dutch Ministry of Foreign Affairs. (1939) *Invitation to participate in the ICOMOS's conference*. Letter to the Saudi Minister of Foreign Affairs. 21st January.

Don B. Cook (1949) *On behalf of the Deputy Secretary of State about Antiquities law in Saudi Arabia*. Letter to John A. Wilson in the Oriental Institute in Chicago University. 21st April.

Heyward G. Hill (1949) *Comments from American Arachnologists on the draft of the Saudi law*. Letter to the US Secretary of State. 26th November.

J. Rives Childs (1949) *From Minister Plenipotentiary in Jeddah about Antiquities law in Saudi Arabia*. Letter to US Secretary of State. 21st April.

J. Rives Childs (1949) *From Minister Plenipotentiary in Jeddah about that Saudi government does not only think about Antiquities law but also to establish General Department for Antiquities*. Letter to US Secretary of State. 26th January.

Jerrerson Patterson (1949) *From the Legal Advisor at the US Embassy in Cairo about the draft of the Antiquities law in Saudi Arabia*. Letter to Minister Plenipotentiary in Jeddah. 2nd March.

John A. Wilson (1942) *From Wilson regarding the suggestions about antiquities preservation in Saudi Arabia if the King Abdulaziz is interested*. Letter to Karl S. Twitchell the Head of US Agricultural Mission in Saudi Arabia. 16th February.

John A. Wilson (1942) *From Wilson when he says that the King Abdulaziz express his interest in definition of antiquities in Saudi Arabia*. Letter to Karl S. Twitchell the Head of US Agricultural Mission in Saudi Arabia. 16th February.

Karl S. Twitchell (1940) *regarding a question from King Abdulaziz about excavations in Saudi Arabia by international authority or organization*. Handwritten message to Wallace Murray Head of Near Eastern Affairs at the State Department. 18th November.

Karl S. Twitchell (1944) *From Twitchell the Mining Engineer and Head of US Agricultural Mission in Saudi Arabia regarding his desire to do excavations works in Saudi Arabia*. Letter to John A. Wilson the Assistant Director of Cultural Relations in US Department of State. 31st January.

Karl S. Twitchell (1944) *List of Archaeological sites in Saudi Arabia in Hejaz, Aseer, Najed and Al-Ahsa that proposed by Twitchell*. Letter to John A. Wilson the Assistant Director of Cultural Relations in US Department of State. 31st January.

Secondary Resources

Aas, C., Ladkin, A. and Fletcher, J. (2005) *Stakeholder collaboration and heritage management*, *Annals of Tourism Research*, 32(1): 28-48.

Ababneh, A. (2016) Heritage Management and Interpretation: Challenges to Heritage Site-Based Values, Reflections from the Heritage Site of Umm Qais, Jordan. *Archaeologies*, 12(1), pp.38-72.

Abdul Rahman, A. (1982) *History of Education in Makkah*, Jeddah: Dar Alshrouq [in Arabic].

Abu-Ghazze, T. (1997) 'Vernacular Architecture Education in the Islamic Society of Saudi Arabia: Towards the Development of an Authentic Contemporary Built environment', Vol.21, No.2, pp.229-253.

Abu-Khafajah, S. (2007) *Meaning and Use of Cultural Heritage in Jordan: Towards a Sustainable Approach*. Ph.D. Newcastle University.

Al-Naim, M. (2011) Riyadh: A City of Institutional Architecture, In Elsheshtawy, Yasser (ed), *The Evolving Arab City: Tradition, Modernity and Urban Development*, p. 118-151, Routledge, London.

Akrawi, A. (2006) 'NGO and Government Collaboration in Archaeological Site Management: The Case of Petra, Jordan.' In Agnew, N and Bridgland, J. (eds) *Of the*

Past, for the Future: Integrating Archaeology and Conservation. California: Getty. pp. 29-34.

Al Busaidi, Y. (2010) *Public Interpretation of Archaeological Heritage and Archaeotourism, The case Study of the Sultanate of Oman; Issues and Approaches*. Germany: LAP LAMBERT Academic Publishing AG & CO. KG.

Al Saati, A. (1990) *Sports media in the Kingdom of Saudi Arabia*, Jeddah: Dar Al Madani [in Arabic].

Al-baqawy, G. (2005) *International tourism in the Kingdom of Saudi Arabia and its effect on urban design*. M.SC. Jordan University.

Al-Gabbani, M. (1984) *Community Structure, Residential Satisfaction, and Preferences in a Rapidly Changing Urban Environment: The Case of Riyadh, Saudi Arabia*, Unpublished PhD, Michigan, University of Michigan.

Al-Harthi, S. (1999) *Saudi Media: the establishment and development*, Riyadh: Alqemam for Media

Al-Hathloul, S. (1981) *Tradition, Continuity and Change in the Physical Environment: The Arab-Muslim City*. Ph.D. Harvard University.

Al-Hathloul, S. and Muhal, M. (1991), Jeddah: city profile, Cities journal, November, p: 267

Al-Hawas, F. (2002), *House Architecture in Ha'il province*, KSA, Riyadh: Ministry of Education – Antiquities and Museum Department [in Arabic]

- Al-Hazmi, M. (2002) *Media in the Kingdom of Saudi Arabia: a follow-up study of establishment and development*, Jeddah: Centre for Scientific Publishing at King Abdul Aziz University [in Arabic]
- Al-Madinah Al-Munawwarah Newspaper, (1984) 'A Journey in the Thoughts of Abdullah Belkhair.' *Al-Madinah Al-Munawwarah Newspaper*. No. 6226. (12 Rajab 1404 AH) 14/04/1984.
- Al-Mahadin, S. (2007) 'Tourism and the Power Relations in Jordan: Contested Discourses and Semiotic Shifts', in R. Daher (ed.) *Tourism in the Middle East: Continuity, Change and Transformation*. Clevedon: Channel View Publications: 308-325.
- Al-Masroori, R. (2006) *Destination Competitiveness: Interrelationships between destination planning and development strategies and stakeholders' support in enhancing Oman's tourism industry*. Ph.D. Griffith Business School, Griffith University, Australia.
- Al-Muaikel, K. (1994) *Study of the Archaeology of the Jawf Region*, Riyadh: King Fahad Library Publications.
- Al-Naim, M. (1996) 'Culture, History and Architecture: Qasr Al-Hokm District in Riyadh'. Saudi Arabian Airline Magazine, Vol.20, No. 9, pp.12-17.
- Al-Naim, M. (2006) *The Home Environment in Saudi Arabia and Gulf States, Growth of Identity Crises and Origin Of Identity*. Milano: I.S.U. Università Cattolica – Largo Gemelli.
- Al-Naim, M. (2010), *Introduction, research and heritage*, Research papers for the National Built Heritage Forum (first edition), SCTA

- Al-Naim, M. (2011), *Introduction, research and heritage*, Research papers for the National Built Heritage Forum (first edition), SCTA
- Al-Rasheed, M. (2002) *A History of Saudi Arabia*. Cambridge: Cambridge University Press.
- Al-Rashid, S. (1980) *Darb Zubaydah, the pilgrimage road from Kufa to Mecca*, Riyadh: King Saud University.
- Al-Zahrani, A (2010), *The Saudi Initiatives Towards Heritage Conservation*, King Saud University – Antiquities Department [in Arabic]
- AlAjaji, A. (2001) Educational difficulties associated with the Saudi experience in the application of the curriculum of Citizenship as realized by the secondary school teachers in Riyadh, Riyadh: King Saud University [in Arabic]
- Aldris, A. (2000) *Values included in the citizenship curriculums in the last three classes in primary school in Saudi Arabia*, Riyadh: King Saud University, Faculty of Education, Department of Curriculum and Teaching Methods [in Arabic].
- AlKhawli, O. (1998) *Ministries and ministers in the Kingdom of Saudi Arabia*, a legal and historical study, Jeddah: The Author.
- Almuaiql, A. (2004) Analysis of learning activities in the curriculum of citizenship in Saudi Arabia and the view of teachers towards it, *Journal of Educational and Social Studies*, (10, 3), pp 79-137 [in Arabic].
- Alnoisr, M. (1998) *Characteristics of architectural heritage in the Kingdom of Saudi Arabia: Najed Province*, Riyadh: King Abdulaziz Foundation. [in Arabic].

- Alomair, A. (2007) *Traditional Architecture in Najed, Archaeological Studies (4)*, Saudi Society for Archaeological Studies. Riyadh: King Saud University. [in Arabic]
- Alsaghir, A (2003) An analytical reading of the content of the Citizenship Document for Y3 &4 in the primary school in the UK. Riyadh: King Saud University [in Arabic].
- AlSulaiti, F. (2013) '*The National Commitment towards Conserving the Heritage: Documentation of Historical and Cultural Sites in GCC Countries.*' International Society for Photogrammetry and Remote Sensing. *XXIV International CIPA Symposium*. XL-5/W2. Strasbourg, France, 2-6 September 2013. pp. 25-30.
- Alzahrani, D (2013) 'The Adoption of a Standard Definition of Cultural Heritage.' *International Journal of Social Science and Humanity*, 3 (1), pp. 9-12.
- Alzulfah, M. (1994) Glimpses about the traditional architecture in Aseer Province, (d.n) (in Arabic)
- Antiquities Law (1934) *The Antiquities Law of Jordan: Law no.24*, Jordan.
- Antiquities Law (1966) *The Ancient Antiquity Law of Jordan*, Jordan.
- Antiquities Law (1972) *The Antiquities Law*, Saudi Arabia.
- Antiquities Law (1976) *The Ancient Antiquities law of Jordan: Law No.12*, Jordan.
- Antiquities Law (1988) *The Antiquities Law of Jordan: Law no. 21 for the year 1988*, Amman: Jordan Press Foundation.
- Antiquities, Museums and Urban Heritage Law, (2014) Saudi Arabia: Riyadh.
- Antiquities, Museums and Urban Heritage Law. (2014), *Executive Regulations of the Antiquities, Museums and Urban Heritage Law*, Riyadh: Saudi Arabia.

- Appadurai, A. (1996) *Modernity At Large: Cultural Dimensions of Globalization*. USA: University of Minnesota Press
- Arnold and MA. C.I.F (1913) *The Preaching of Islam, A History of the Propagation of the Muslim Faith*, London: Constable & Company Ltd.
- Asfour, K. (2009) Identity in the Arab Region Architects and Projects from Egypt, Iraq, Jordan, Saudi Arabia, Kuwait and Qatar. In: Herrle, P and Schmitz, S. (eds.) *Constructing Identity in Contemporary Architecture, Case Studies from the South*. Berlin: Lit Verlag, pp. 407-422.
- Ashworth, G. J. and Voodg, H. (1990) *Selling the City: Marketing Approach Approaches in Public Sector Urban Planning*, London: E & FN Spon.
- Ashworth, G.J., Graham, B.J. and Tunbridge J.E. (2007), *Pluralising Pasts: Heritage, Identity and Place in Multicultural Societies* (London: Pluto)
- Assmann, J. and Czaplicka, J. (1995) Collective Memory and Cultural Identity. *New German Critique*. USA: Duke University Press, 65 (Spring-Summer) pp. 125-133.
- Bagnall, G. (2003) 'Performance and performativity at heritage sites', *Museum and Society*, 1(2): 87-103.
- Ballantyne, R. and Uzzell, D. (1998). Contemporary issues in heritage and environmental interpretation. London: Stationery Office.
- Bandyopadhyay S., A.-A. H. G. M. R. H. & Q. G., (2011) *Heritage Management and Development Plan for Dārat as-Caybanī, Birkat al-Mawz*. Muscat: MHC.

- Bandyopadhyay, B. (1998) *Manah: the architecture, archaeology and social history of a deserted Omani Settlement*. Ph.D. University of Liverpool.
- Baporikar, N. (2010) Strategic Management of Tourism, A Case Study of Sultanate of Oman. Germany: VDM Verlage Dr.Muller GmbH & Co. KG
- Baqader, M. (2016) The Evolution of Built Heritage Conservation Policies in Saudi Arabia between 1970 and 2015: The Case of Historic Jeddah. Ph.D University of Manchester
- Barakat, S. & Daher, R. (2000) 'The Cultural Heritage and the Nature of Disasters in Jordan and Palestine', *CRM* 23,6: 39-43.
- Barree, H. (1996) General introduction to the debates. In UNESCO/AIEST, *Proceedings of Round Table ;Culture, Tourism, Development: Crucial Issues for the XXI century*. Paris: UNESCO/AIEST. pp. 5-13.
- Beard, C. A., 1934. Written history as an act of faith. *The American Historical Review*, 39 (2), 219-231.
- Behiri, A. (2011), *Heritage rehabilitation in sustainable development policy for a better environment quality in small historical coastal cities: the case of Cherchell in Algeria*, International Conference on Green Buildings and Sustainable Cities, pp. 753-759
- Benton, T. (ed.) (2010) *Understanding Heritage and Memory*, UK: Manchester University Press.
- Bianca, S. (2000), *Urban Form in the Arab World: Past and Present*, Zurich

- Billing, M. (1995) *Banal Nationalism*. New York: Sage.
- Binks, G. (1986) Interpretation of Historic Monuments – Some Current Issues. In: Hughes, M. and Rowley, L. (eds.) *The Management and Presentation of Field Monuments*, Oxford University: Department for External Studies, pp.39-45.
- Boniface, P. (1994) 'Theme park Britain: who benefits and who loses?' in J.M.Fladmark (ed.) *Cultural Tourism*, London: Donhead Publishing.
- Bouchenaki, M (2003) 'The interdependency of the tangible and intangible cultural heritage.' In: 14th ICOMOS General Assembly and International Symposium: 'Place, memory, meaning: preserving intangible values in monuments and sites', 27 – 31 Oct. 2003, Victoria Falls, Zimbabwe.
- Bouchenaki, M (2014) 'The Interdependency of the Tangible and Intangible Cultural Heritage, Communication inaugurale/keynote address par.' *ICOMOS 14th General Assembly and Scientific Symposium*.
- Brockmeier, J. (2002) Introduction: Searching for Cultural Memory. *Culture & Psychology*. London: SAGE Publications, 8 (1) pp. 5-14.
- Brockmeier, J. (2002) Remembering and Forgetting: Narrative as Cultural Memory. *Culture & Psychology*. London: SAGE Publications, 8 (1) pp. 15-43.
- Brockmeier, J. and Harre, R. (2001) Narrative: problems and promises of an alternative paradigm. In: Brockmeier, J. and Carbaugh, D. (Eds.), *Narrative and identity: Studies in autobiography, self, and culture*. Amsterdam/Philadelohia: PA: John Benjamins. pp. 39-58.

- Butler, R.W. (1980) The concept of a tourist-area cycle of evolution and implication for management. In Hunter, C. and Green, H. (1995) *Tourism and Environment: A Sustainable Relationship*, London: Routledge.
- Butler, R.W. (2006) *The Tourism Area Life Cycle: Applications and Modifications*. Channel View Publications.
- Byrne, D. (2008) 'Heritage as Social Action.' In Graham, F. Rodney, H. John, H. Jameson, Jr. John, S. (ed.) *The Heritage Reader*. London and New York: Routledge, pp. 149-173.
- Carr, E. H., 1961. *What is history?* Middlesex: Penguin Books.
- Chhabra, D., Healy, R. and Sills, E. (2003) 'Staged authenticity and heritage tourism.' *Annals of Tourism Research*, 30, pp. 702-719.
- Chung, T. (2009) Valuing heritage in Macau: On contexts and processes of urban conservation. *Journal of Current Chinese Affairs*, 1, 129-160.
- Clark, K. (2008) 'Only Connect – Sustainable Development and Cultural Heritage.' In Graham, F. Rodney, H. John, H. Jameson, Jr. John, S. (ed.) *The Heritage Reader*. London and New York: Routledge, pp. 82-98.
- Collingwood, R. G., 1961. *The idea of history*. Oxford: Oxford University Press.
- Costello, J. & Palumbo, G. (1995) 'A Program to Develop a National Register of Cultural Heritage Properties in Jordan', *ADAJ XXXIX*: 541-552.
- Crinson, M. (1996) *Empire Building: Orientalism & Victorian Architecture*. London: Routledge. P29

Croce, B. (1933) written history as an act of faith. In: Beard, C. A. ed. Napoli: The American Historical Review, 229-231.

Daher, R. (1999) Gentrification and the politics of power, capital and culture in a emerging Jordanian heritage industry. *Traditional Dwellings and Settlements Review* X11. pp. 47-59.

David Lowenthal (1985) has argued that heritage is a way of acquiring or engaging with a sense of history.

Department for Culture Media and Sport (2010) *Principles of Selection for Listing Buildings*. UK: DCMS

Department for Culture, Media and Sport. (2007) *Revision to Principles of Selection for Listing Buildings*. UK: TSO

Determann, J. (2010), *Architectural Heritage in Saudi Arabia: From the Dynasty to the Nation*, Presentation at the Royal Society for Asian Affairs in London on 15 December 2010.

Dicks, B. (2000) 'Encoding and decoding the people', *European Journal of Communication*, 15(1): 61-78.

Dicks, B. (2000) *Heritage, place and community*. Cardiff: University of Wales Press.

Drury, P. and McPherson, A. (2008) *Conservation Principles Policies and Guidance for the Sustainable Management of the Historic Environment*, London: English Heritage.

Dutch Foreign Minister. 'Letter of the Dutch Foreign Minister to the Foreign Minister in Makkah to participate in the International Conference for the Preservation of Heritage and Antiquities' Received by Adrians, 21 January 1939.

Eben Saleh, M. (1998), Planning for conservation: the management of vernacular landscape in Asir region, southwestern Saudi Arabia, Human Organization

Edited by: Clark, A and Tahlawi, M

Erikson, H and Erikson, J. (2001) 'Banking on nature.' *In* Al-Zakwani, S. (ed) *Tribute*. Muscat: Apex Publishing. pp. 18-24.

Ezzat, M. (1998) *Saudi and International Media*, Jeddah: Dar Al Shorouk [in Arabic]

Fadaan, Y. (1983), Traditional Houses of Makkah, Islamic Architecture and Urbanism, King Faisal University, Dammam

Fadan, Y. (1983) *The Development of Contemporary Housing in Saudi Arabia (1950-1983): A Study in Cross Cultural Influences under Conditions of Rapid Change*. Ph.D. Cambridge: Mass., MIT.

Fagence, M. (1991) Rural Tourism and the Small Country Town. *Tourism Recreation research* 16 (1). 34-43.

Faqih, S. (1991) *The Traditional 'Souf House* [in Arabic], Amman: University of Jordan publication.

Flyvbjerg, B., & Richardson, T. (2002). Planning and Foucault: In search of the dark side of planning theory. In P. Allmendinger, & M. Tewdwr-Jones (Eds.), *Planning futures: New directions for planning theory* (pp. 44–62). London: Routledge.

- Getz, D. and Page, S. J. (1997) The Business of Rural Tourism. In: Page and Getz .. New York: International Thomson Business Press, pp.191-205.
- Geyl, P., 1955. *Use and abuse of history*. Yale: Yale University Press.
- Giedion, S. (1941) *Space, Time and Architecture: The growth of a new tradition*. 5th ed., USA: Harvard University Press.
- González, M (2008) 'Intangible heritage tourism and identity.' *Tourism Management*, 29, pp. 807-810.
- Goodey, B. (2006) 'Interpreting Urban Heritage.' In Hems, A and Blockley, M. (eds.) *Heritage Interpretation*. London: Routledge, pp. 9-31.
- Grabe, E. (1995) *Architecture of the Islamic World, Its History and Meaning*. London: Thames and Hudson Ltd.
- Graham et al. (2000) *A Geography of Heritage*.
- Grefe, X. (1994) Is Rural Tourism a Lever for Economic and Social Development? *Journal of Sustainable Tourism*, 2, 23-40.
- Grill, N. C. (1984), *Urbanisation in the Arabian Peninsula*, England: University of Durham, Centre for Middle Eastern and Islamic Studies
- Gunn C. A. (1979), *Tourism Planning*. New York: Crane Russak & Co.
- Hafez, O. (no date) *The Evolution of Journalism*, Jeddah: Al Madina for Printing and Publishing.
- Hakim, Abdulhamid, H. (2012) *Education System and Policy*, Egypt: Etrak Publish [in Arabic].

- Hall, M.C. (1997) 'The politics of heritage tourism' in P.Murphy (ed.) *Quality Management in Urban Tourism*, Chichester: Wiley.
- Haron, A. and Alhusain, M. (2002) *Images from architectural heritage*, (d.n). [in Arabic].
- Harvey, D. C. (2001) Heritage pasts and heritage presents: temporality, meaning and the scope of heritage studies, *International Journal of Heritage Studies*, 7(4): 319-38
- Haverkamp, B., E, and Young, R., A. 2007. Paradigms, purpose, and the role of the literature. Formulating a rationale for qualitative investigations. *The Counselling Psychologist*, 35 (2), 265-294.
- Herbert, D. (1995) *Heritage, Tourism and society*. London: Mansell.
- Hewison, R. (1987) *The Heritage Industry: Britain in Climate of Decline*, London: Methuen.
- Hewison, R. (1989) Heritage: an interpretation. In D. L. Uzzell (ed.) *Heritage Interpretation: The National and Built Environment*. London: Belhaven.
- Hillenbrand, R. (1994) *Islamic Architecture: Form, function and meaning*. Edinburgh: Edinburgh University Press.
- Historic Cairo, (2002) *Historic Cairo*. Cairo: Supreme Council of Antiquities, Ministry of Culture.
- Historic England, (2018) Street for All: Advice for Highway and Public Realm Works in Historic Places. UK.

Historic England, (2018) *The heritage list*. [Online] [Accessed on 19th July 2018]
<https://historicengland.org.uk/>

Howard, P. (2003) *Heritage Management, Interpretation, Identity*. London: Continuum.

Howard, P. (2003) *Heritage Management, Interpretation, Identity*. London & New York: Continuum.

ICCROM International Centre for the Study of the Preservation and Restoration of Cultural Property website: <http://www.iccrom.org/> (accessed on 2016 and 2017)

ICOMOS (1931) *The Athens Charter for the Restoration of Historic Monuments* [online]. Available: <http://www.icomos.org/en/charters-and-texts> [Accessed 30 March 2017].

International Congress of Architects (1904) *The 6th international congress of architects*, Madrid: 4-9 April.

International Museums Office (1931) *Conclusions of the Athens Conference (2-3)*, Athens.

J. Rives Childs. 'Consideration by the Saudi Arabian Government of the Organization of an Antiquities Department, No.59' Received by the US Secretary of State, 26 January 1949.

James, N. (2018) Law and Power: Ten Lessons From Foucault. *Bond Law Review*, 30(1), [4].

Jan, A. (1997) *Moses the Egyptian: The Memory of Egypt in Western Monotheism*. Cambridge: Harvard University Press.

Jenkins, K. (1991) *Re-thinking history*. London: Routledge.

Jerreson Patterson. 'A letter from Patterson, the legal advisor at the US Embassy in Cairo, to Childs, the Plenipotentiary Minister in Jeddah, On the Proposed Antiquities law for the Kingdom of Saudi Arabia.' Received by J. Rives Childs, 2 March 1949.

John A. Wilson. 'No title.' Received by Karl S. Twitchell, 15 February 1942.

John, H and Jameson, Jnr. (2008) 'Cultural Heritage Management in the United States.' In Graham, F. Rodney, H. John, H. Jameson, Jnr. John, S. (ed.) *The Heritage Reader*. London and New York: Routledge, pp. 42-61.

Jokilehto, J. (1990) Definition of Cultural Heritage, References to Documents in History, ICCROM

Junaid, Y. (1987) *Publishing in Saudi Arabia*, Riyadh: King Fahad Library [in Arabic].

Kamel, E. (2011) *decoding cultural landscapes: guiding principles for the management of interpretation in cultural world heritage sites*. Ph.D. University of Nottingham.

Karl S. Twitchell. 'Archaeological works in Saudi Arabia.' Received by John A. Wilson, 31 January 1944.

Kean, H. and Martin, P. (2013) *The Public History Reader*. London: Routledge.

King Abdulaziz Foundation for Research and Archives, KAFRA. (no date) *History of Media in Saudi Arabia*, Riyadh: KAFRA [in Arabic]

King, G (1998) *The Traditional Architecture of Saudi Arabia*. London: IB Tauris.

- Konash, F. (1980), *Evaluation of Western Architecture in Saudi Arabia: Guideline and Critique*, University of New Mexico – the USA
- Kuban, D (1983) The Geographical and Historical Bases of The Diversity of Muslim Architectural Styles: Summary of A Conceptual Approach.’ *In* Germen, A. (ed.) *Islamic Architecture and Urbanism*. Dammam: King Faisal University, pp. 1-5.
- Kuban, D. (1983) *Islamic Architecture and Urbanism*, Dammam: King Faisal University.
- Kurin, R (2004) ‘Safeguarding Intangible Cultural Heritage in the 2003 UNESCO Convention: a critical appraisal.’ *Museum International*, 56 (1-2), pp. 66-77.
- Langer, S. (1953) *Feeling and Form*, London: Routledge & Kegan Paul.
- Larkham, P.J. (1990) ‘Conservation and historical townscapes’ in T.R.Slater (ed.) *The Built Form of Western Cities*, Leicester: Leicester University Press.
- Lean, G. (2015). ‘Does our history have a future in the hands of the English Heritage Trust?’ *The Telegraph*. [Online] 28th February. [Accessed on 10th February 2018] <http://www.telegraph.co.uk/news/earth/environment/conservation/11441254/Does-our-history-have-a-future-in-the-hands-of-the-English-Heritage-Trust.html>.
- Lew, A. (1991) Scenic Routes and rural development in the US. *Tourism recreation research*, 16(2) 23-30.
- Long, P.T., Perdue, R.R., and Allen, L. (1990) Rural Resident Perceptions and Attitudes by Community Level of Tourism. *Journal of Travel Research*, 1990, 3-9.
- Longva, N. (1997) *Kuwaiti Women at a Crossroads: Privileged Development and the*

- Constraints of Ethnic Stratification. In: Hopkins, N and Ibrahim, S. (eds.) *Arab Society: Class, Gender, Power and Development*. Cairo: American University in Cairo Press, pp. 407-422.
- Lowenthal, D. (1975) Past Time, Present Place: Landscape and Memory. *Geographical Review*. USA: American Geographical Society, LXV (1) pp. 1-36.
- Lowenthal, D. (1985) *The Past is a Foreign Country*, Cambridge: Cambridge University Press.
- Lowenthal, D. (1998) *The Heritage Crusade and the Spoils of History*, Cambridge University Press.
- Mahadin, K. & Fathi, I. (1992) *Samra: Traditional Houses of Vernacular Village in Southern Jordan*, Unpublished article. Archive of the Department of Architecture, University of Jordan.
- Mahgoub, Y. (2007) Architecture and the expression of cultural identity in Kuwait, *The Journal of Architecture*, 12:2, 165-182.
- Marcais, G. (1946) *L'art de l'Islam*. Paris: Larousse. P.5.
- McLean, F. (2006) 'Introduction: Heritage and Identity', *International Journal of Heritage Studies*, 12(1): 3-7.
- Medlik, S. (1995) *Managing Tourism*, Oxford: Butterworth-Heineman (second edition).
- Mershen, B. (2007) 'Development of Community-based Tourism in Oman: Challenges and Opportunities.' In Daher, R. (ed) *Tourism in The Middle East*

Continuity, Change and Transformation. Clevedon: An imprint of Multilingual Matters Ltd. pp. 188-214.

Meyer, D. (2004) *Tourism Routes and Gateways: key issues for the development of tourism routes and gateways and their potential for pro-poor tourism*, Overseas Development Institute.

Michell, G. (ed.) (1995) *Architecture of the Islamic World, Its History and Social Meaning*. London: Thames and Hudson.

Millar, P. (1995) 'Heritage management for heritage tourism' in S.Medlik (ed.) *Managing Tourism*, Oxford: Butterworth-Heinemann (second edition).

Ministry of Awqaf (1999) *The Ministry of Awqaf: Past, Present and Future*. Cairo: Ministry of Awqaf Press.

Ministry of Culture and Tourism, Ankara. (2007) *Tourism Strategy of Turkey -2023*. Ankara: Ismet Inonu Boulevard.

Ministry of Economic and Planning, (2004) *Population and Housing Atlas*. MOEP: Riyadh.

Ministry of Education. (2013) *Regulatory Guide for general education schools*. Riyadh: MOE (v.2)

Ministry of Education. (2017) *Agencies and Departments*. [Online] [Accessed on 21st January 2018] <https://www.moe.gov.sa>.

Ministry of Health. (2014) *The National Guidelines for Management of Cardio-metabolic Risk Factors in Primary Health care*. Ministry of Health: Riyadh.

Ministry of Health. (2016) *Saudi guidelines on prevention and management of obesity*.

Ministry of Health: Riyadh.

Ministry of Information (1999) *The march of the Saudi Media*, Riyadh: Ministry of Information [in Arabic]

Ministry of Information. (1962) The Directorate General of Radio, Press and Publishing, Riyadh: the Ministry of Information.

Ministry of Municipality and Rural Affairs. (2017) [Online] [Accessed on 15th January 2018] <https://www.momra.gov.sa>.

Ministry of National Economy, Muscat. (2003) *Human Development Report*. Muscat: Information and Publication Centre.

Ministry of Planning (1976), *Second Development Plan*, Riyadh: Ministry of Planning [In Arabic]

Ministry of Tourism and Antiquities, Amman. (2014) *Ministry's vision*. [Online] [Accessed on 2nd March 2015] http://www.mota.gov.jo/Contents/Ministrys_Vision.aspx

Ministry of Tourism, Muscat. (2013) *Annual Report 2012*. Muscat: Ministry of Tourism.

Ministry of Tourism, Muscat. (2013) *Vision and Mission*. [Online] [Accessed on 3rd March 2015] <http://www.omantourism.gov.om/wps/portal/mot/tourism/oman/home/ministry/about/vision>

- Miossec, J. M. (1977) Un Modele de L'espace Touristique. In: M. Oppermann & K-S. Chon (eds) *Tourism in Developing Countries*. London: International Thomson Business Press, p. 37.
- MOMRA (2003) *Architectural Heritage of the Kingdom of Saudi Arabia, between authenticity and Contemporarity*, 1st ed. Riyadh: MOMRA.
- MOMRA (2010) *Architectural Heritage of the Kingdom of Saudi Arabia, between authenticity and Contemporarity*, 2nd ed. Riyadh: MOMRA.
- Munjeri, D (2003) 'Smart Partnerships: cultural landscapes issues in Africa.' *Cultural landscapes: the challenges of conservation*. Paris: World Heritage Centres. pp. 134-143.
- Munjeri, D (2004) 'Tangible and Intangible Heritage: from difference to convergence.' *Museum International*, 56 (1-2), pp. 12-20.
- Naim, M. (2006). *The home environment in Saudi Arabia and Gulf States*. Milano: Pubblicazioni dell'I.S.U. Universita Cattolica.
- Nora, P. (1989) *Between Memory and History: Les Lieux de Mémoire. Representations*. USA: University of California Press, 26 pp. 7-24.
- Norman, K (2014) 'Intangible Challenges in the Management of Tangible Cultural Heritage in Kuwait.' *Conservation and Management of Archaeological Sites*, 16 (2) pp. 131-144.
- Orbasli, A. (2009) The Conservation of Coral Buildings on Saudi Arabia's Northern Red Sea Coast, *Journal of Architectural Conservation*, 15:1, 49-64.

- Orbasli, A. (2000) *Tourism in Historic Towns, Urban Conservation and Heritage Management*, London: E & FN Spon.
- Orbasli, A. (2008), *Architectural Conservation*, Oxford: Blackwell Science Ltd.
- Page, S. (1995) *Urban Tourism*, London: Routledge.
- Park, H. (2010) Sharing National Memory as Intangible Heritage. Re-imagining Two Koreas as One Nation. *Annals of Tourism Research*. UK: Elsevier Ltd, 38 (2) pp. 520-539.
- Paszucha, M. (1995) Managing places-Krakow, *Historic Cities and Sustainable Tourism*, ICOMOS-UK.
- Pearce, S. (1994) *Interpreting Objects and Collections*, London: Routledge
- Pettigrew, R. (2007) Creating the archaeology channel and trying to get noticed, reflection on communicating with the public. *The SAA Archaeological Record*, 7 (1), pp.25-27.
- Poole, R. (2008) Memory, Responsibility, and Identity. *Social Research*. USA: Johns Hopkins University Press, 75 (1) pp. 263-286.
- Poria, Y., Reichel, A. and Biran, A. (2006) *Heritage site management: Motivations and expectations*, *Annals of Tourism Research*, 33(1): 162-178.
- Rabbat, N. (2012) 'What is Islamic Architecture anyway?' *Journal of Art Historiography*, 6, June, pp.17-29.
- Real Estate Development Fund, REDF. (2014) The Annual Report, Riyadh: REDF

Research & Heritage: Research papers on Architectural Heritage 3, The third National Built Heritage Forum, 5-9 Safar 1435, 8-12 December 2013 Al Madinah Al Munawwarah.

Rifa'i, T. & Kan'an, R. (1987) *First Houses of Amman* [in Arabic], Amman: University of Jordan publication.

Rifai, W. and Rifai, M (1990) *The Heritage of the Kingdom of Saudi Arabia*. USA: GDG Publications.

RTPI - Royal Town Planning Institute (2001). A new vision for planning. [Online] [Accessed on January 29, 2018] <https://www.rtpi.org.uk>.

Saleh, M. (2003). Significance of Prominent Urban Design Projects: Inherited Meaning and Symbolism in King Abdulaziz Historic Center in Arriyadh, Saudi Arabia. *J. King Saud Univ.*, Vol. 15, *Arch. & Plann.*, pp.1-23, Riyadh.

Samuel, R. (1994) *Theatres of Memory: Past and Present in Contemporary Culture*, London: Verso.

Saudi Commission for Tourism & Antiquities, (2013) *Annual Report*, Riyadh. Riyadh: Tourism Information and Research Centre.

Saudi Commission for Tourism and National Heritage. (2017) [Online] [Accessed on 7th January 2018] <https://www.scth.gov.sa>.

Schouten, F. (1995) Heritage as Historical Reality. In: Herbert, D. (ed.) *Heritage, Tourism, and Society*, London: Mansell Publication, pp.21-31.

SCT (2010) *Why interest in urban heritage? Initiatives of SCTA on Urban Heritage*, Riyadh: SCT [In Arabic]

- Sedky, A. (2009) *Living with Heritage in Cairo, Area Conservation in the Arab-Islamic City*, Cairo: The American University in Cairo Press.
- Shunnaq, M., Schwab, W. and Reid, M. (2007) 'Community Development Using a Sustainable Tourism Strategy: a Case Study of the Jordan River Valley Touristway.' *International Journal of Tourism Research*, 10, 1-14.
- Sims, E. (1995) 'Trade and Travel: Markets and Caravanseries.' In Michell, G. (ed.) *Architecture of the Islamic World, its History and Social Meaning*. London: THAMES and HUDSON LTD, pp 80-111
- Smith, L and Akagawa, N (2009) *Intangible Heritage: Key Issues in Cultural Heritage*. London: Routledge.
- Smith, L. (2006) *Uses of Heritage*. Oxon: Routledge.
- Smith, L. and Akagawa, N. (2009) *Intangible heritage*. London: Routledge.
- Southgate C, Sharpley R. 2002. Tourism, development and the environment. In *Tourism and Development: Concepts and Issues*, Sharpley R, Telfer DJ (eds). Channel View Publications: Toronto, Canada; 231-62.
- Stories in the Rocks: Exploring Saudi Arabian Rock Art
- Stuart, J.E (1989) 'Future growth and characteristics of tourism' in *Tourism in Historic Towns*, Strasbourg: Council of Europe.
- Sugaya, H. (1997) World heritage and tourism, *World Heritage Review*, (5): 34-39.
- Suzan, I. (2014) *Architectural Heritage Revisited: A Holistic Engagement of its Tangible and Intangible Constituents*. UK: Ashgate Publishing Limited.

T.W. Arnold and MA. C.I.F (1913) *The Preaching of Islam, A History of the Propagation of the Muslim Faith*, London: Constable & Company Ltd.

The Royal Scientific Society (RSS) (1991) *Salt: A Plan for Action*, Amman: Salt Development Corporation.

Thomas, R. (2008) 'Archaeology and Authority in the Twenty-first Century.' In Graham, F. Rodney, H. John, H. Jameson, Jnr. John, S. (ed.) *The Heritage Reader*. London and New York: Routledge, pp. 139-148.

Timothy, D.J., and Boyd, S. W., (2003) *Heritage tourism*. 1st ed. Essex: Pearson Education Ltd.

Tunbridge, J. E. and Ashworth, G. J. (1996) *Dissonant heritage: The management of the past as a resource in conflict*, West Sussex: John Wiley and Sons Limited.

Ulrich, L., Carter, S., Gaskell, I., Schechner, S. and Gerbig, S. (2015) *Tangible things: making history through objects*. USA: Oxford University Press.

Umm al-Qura Newspaper, No. 1878, 8 Safar 1381 AH / 21 July 1961.

UNESCO (1954) *Convention for the Protection of Cultural Property in the Event of Armed Conflict, The Hague Convention*, The Hague, 14 May 1954.

UNESCO (1962) *Recommendation concerning the safeguarding of the beauty and character of landscapes and sites*, Paris.

UNESCO (1964) *International Charter for the Conservation and Restoration of Monuments and Sites; approved by the 2nd International Congress of Architects and Technicians of Historic Monuments*, Venice: 25-31 May.

UNESCO (1972) *Recommendation concerning the protection, at national level, of the cultural and natural heritage*, Paris.

UNESCO (2013) *Managing World Heritage*, UNESCO

UNESCO, (2011) *Culture and Development in Venice: From Restoration to Revitalization?* The future of Venice, Venice Office report number 3.

UNESCO, (2012) *Memory of the World, Register Companion*. UNESCO.

UNESCO, (2014) *Basic Texts of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage*. Paris: UNESCO

UNESCO, World Heritage Centre website: <http://www.whc.unesco.org/> [accessed on 2016 and 2017].

Urban and Architectural Heritage Preservation Law (2005) *The Protection of Urban and Architectural Heritage Law*, Jordan: Ministry of Tourism and Antiquities.

Urry, J. (1990) *The Tourist Gaze: Leisure and Travel in Contemporary Societies*. London: Sage.

Urry, J. (1996) *The Tourist Gaze*, London: Sage.

Urry, J. (2002) *The Tourist Gaze*. 2nd ed. London: Sage Publication.

Uzzell, D. (1998) Planning for interpretive experience. In: Uzzell, D. and Ballantyne, R, (eds.) *Contemporary Issues in Heritage & Environmental Interpretation*, Norwich: The Stationary Office Limited, pp.232-252.

Uzzell, D. (2006) Interpreting our heritage: A theoretical interpretation. *Contemporary Issues in Heritage and Environmental Interpretation*.

Vecco, M (2010) 'A definition of cultural heritage: From the tangible to the intangible.' *Journal of Cultural Heritage*, 11, pp. 321-324.

Williams, C. (2002) Transforming the Old: Cairo's New Medieval City, *Middle East Journal*, 56 (3): 457–75.

Williams, S. (1998) *Tourism Geography*, London: Routledge.

Wood, M. (2002) *Ecotourism: Principles, Practices and Policies for Sustainability*. Paris: United Nations Environment Programme.

World Heritage Centre, UNESCO. (2003) *Partnerships for World Heritage Cities: Culture as a Vector for Sustainable Urban Development*. Paris: UNESCO World Heritage Centre.

World Heritage Centre, UNESCO. (2013) *Managing Culture*. Paris: the United Nations Educational, Scientific and Cultural Organization.

World Travel and Tourism Council (2018) *Travel & Tourism Economic Impact*, March 2018.

Appendix

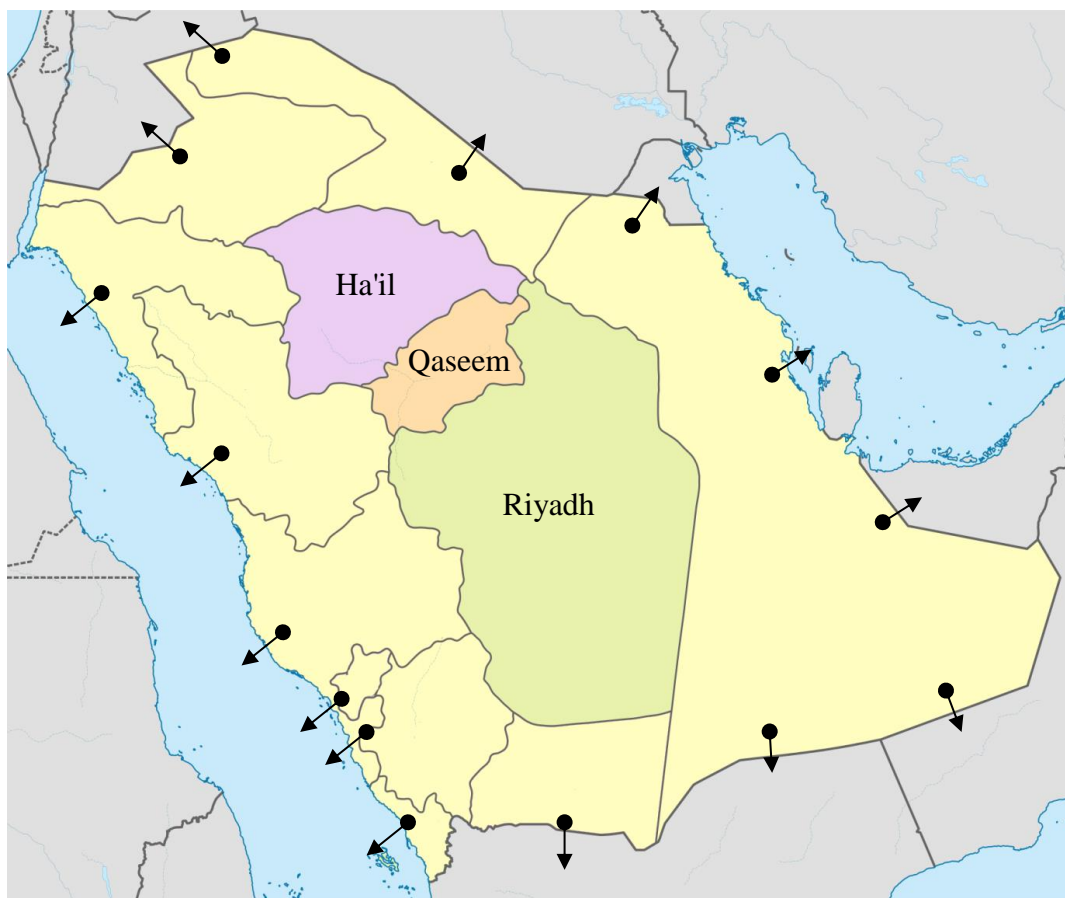
Appendix 1. A: The location of regions in the KSA shows the central regions	345
Appendix 1. B: Field work plan	346
Appendix 1. C: Area and population of the regions in Saudi Arabia (Population and Housing Atlas, Ministry of Economy and Planning, Central Department of Statistics and Information, 2008).....	347
Appendix 1. D: The area percentages of the regions of Saudi Arabia, (Population and Housing Atlas, Ministry of Economy and Planning, Central Department of Statistics and Information, 2008).....	347
Appendix 1. E: The population of the regions in Saudi Arabia (Population and Housing Atlas, Ministry of Economy and Planning, Central Department of Statistics and Information, 2008)	348
Appendix 1. F: The percentage of tourism contribution to GDP from 2006 to 2010, (SCTA, MAS, 2011)	348
Appendix 1. G: GDP for tourism (billion S.R) between 2002 and 2010, (SCTA, MAS, 2011)	349
Appendix 1. H: Estimated area and production of wheat, by administrative regions in Saudi Arabia from 2006 to 2008 (Ministry of Agriculture, the Kingdom of Saudi Arabia, Annual Report, 2010).....	350
Appendix 1. I: Estimated production of wheat in Saudi Arabia from 2006 to 2008 (Ministry of Agriculture, the Kingdom of Saudi Arabia, Annual Report, 2010).....	351
Appendix 1. J: Statistics of festivals and tourism events in Saudi Arabia in 2011 (SCTA, MAS, 2011)	351
Appendix 1. K: Total visitors in 2011 (SCTA, MAS, 2011)	352

Appendix 1. L: Museums distribution by type in Saudi Arabia (SCTA, MAS, 2011)	352
Appendix 1. M: Number of private museums in Saudi Arabia in 2011 (SCTA, MAS, 2011)	353
Appendix 1. N: The Arabian American Oil Company (ARAMCO) and Saudi Commission for Tourism and National Heritage (SCTNH)	354
Appendix 1. O: List of the interviews with stakeholders and decision-makers	358
Appendix 3. C The Antiquities Law in Saudi Arabia (03/08/1972)	361
Appendix 3. D The Ancient Antiquity Law in Jordan in 1966	362
Appendix 3. E The Ancient Antiquity Law in Jordan in 1976	363
Appendix 3. F The Ancient Antiquity Law in 1988	364
Appendix 3. G The Urban and Architectural Heritage Preservation Law in 2005	365
Appendix 3. H Why interest in urban heritage? Initiatives of SCTA on Urban Heritage in 2010	366
Appendix 3. I Architectural Heritage of the Kingdom of Saudi Arabia, between authenticity and contemporality	367
Appendix 3. J MOMRA definition in the Directory of Architectural Heritage Conservation in 2005	368
Appendix 3. K The developments in heritage concepts and terminologies in UNESCO and ICOMOS	369
Appendix 3. L Values and Categories extracted at International level until 1972	376
Appendix 3. M Some examples of communications before establishing 1972's law in Saudi Arabia that participated in shaping the administrative framework	380

Appendix 4. A MOE Structure	381
Appendix 4. B SCTNH Structure	382
Appendix 4. C MOMRA structure.....	383
Appendix 4. D Petra preserved area.....	384
Appendix 4. E Different structures of High Commissions for Development (HCD) in different provinces	385
Appendix 4. F Examples of some efforts and initiatives by SCTNH	387
Appendix 4. G Structure of the Ministry of Tourism and Culture (MOTC) in Malaysia	390
Appendix 4. H Samples of the design of school models	391
 Appendix 5. A Criteria underlying the Classification and Selection of Villages/Districts of Urban Heritage For the purpose of conservation and development	392
Appendix 5. B Criteria underlying the Classification and Selection of Buildings of Urban Heritage For the purpose of conservation and development.....	394
Appendix 5. C Applying the criteria on Barzan District in Ha'il City	396
Appendix 5. D Sample of The Urban Heritage Site Data Form	398
Appendix 5. E Highlighting the limitation and the impacts of criteria.....	401
Appendix 5. F The explanation of the stages in Butler's model of the evolution of tourist areas	405
Appendix 5. G Stages of Change Model to Assess Readiness to Lose Weight, and Applying the Stages of Change Model to Assess Readiness to Lose Weight	406
Appendix 5. H Satellite images for Hail city during different periods	407
Appendix 5. I The Criteria for Selection in The World heritage sites	419

Appendix 5. J The Criteria for Selection of Buildings for Local List in English Heritage (EH).....	420
--	-----

Appendix 1. A: The location of regions in the KSA shows the central regions



Source: Researcher, 2014

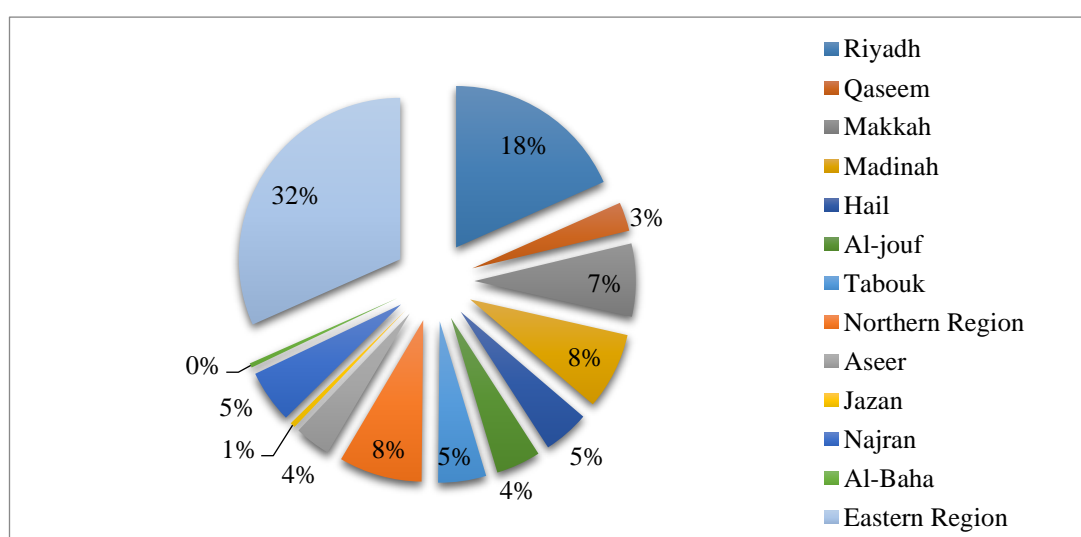
Appendix 1. B: Field work plan

[illegible]

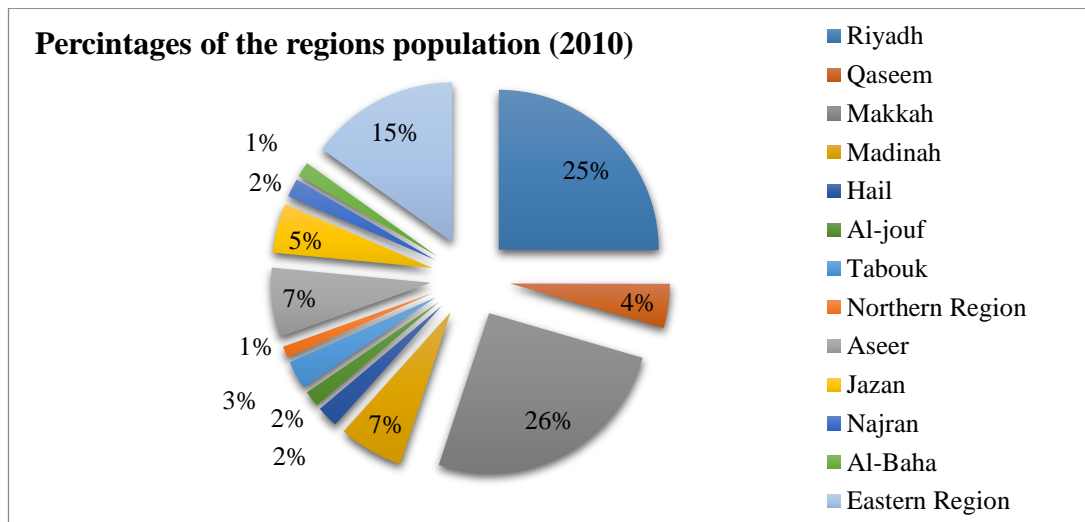
Appendix 1. C: Area and population of the regions in Saudi Arabia (Population and Housing Atlas, Ministry of Economy and Planning, Central Department of Statistics and Information, 2008)

The area and population of the regions in Saudi Arabia		
Regions	Area (km ²)	Population (2010)
Riyadh	412,000	7,310,000
Qaseem	65,000	1,303,800
Makkah	164,000	7,472,000
Madinah	173,000	1,911,000
Ha'il	103,887	638,600
Al-jouf	100,212	471,000
Tabouk	108,000	845,800
Northern Region	187,000	342,500
Aseer	81,100	2,045,100
Jazan	11,671	1,460,500
Najran	119,000	541,300
Al-Baha	9,921	439,900
Eastern Region	710,000	4,414,300

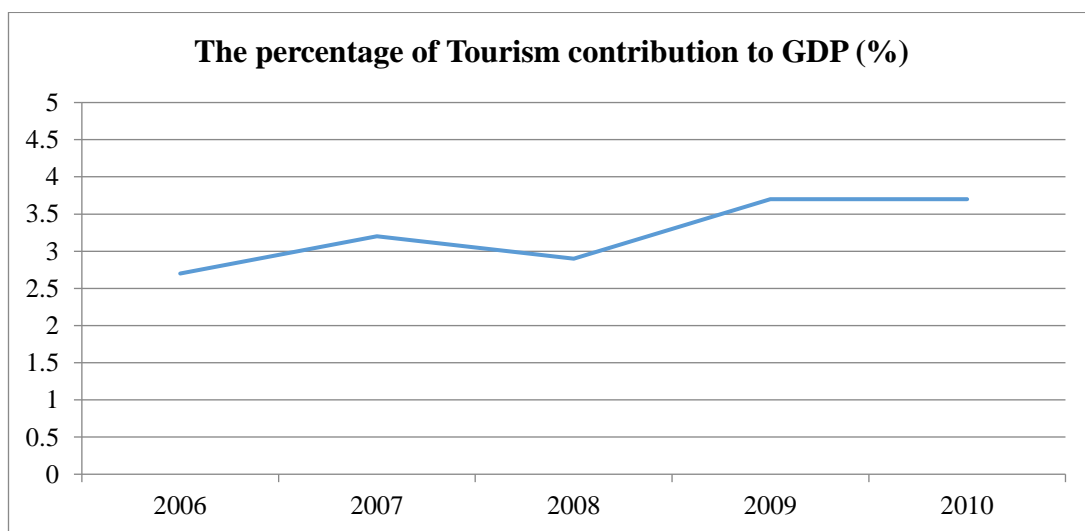
Appendix 1. D: The area percentages of the regions of Saudi Arabia, (Population and Housing Atlas, Ministry of Economy and Planning, Central Department of Statistics and Information, 2008)



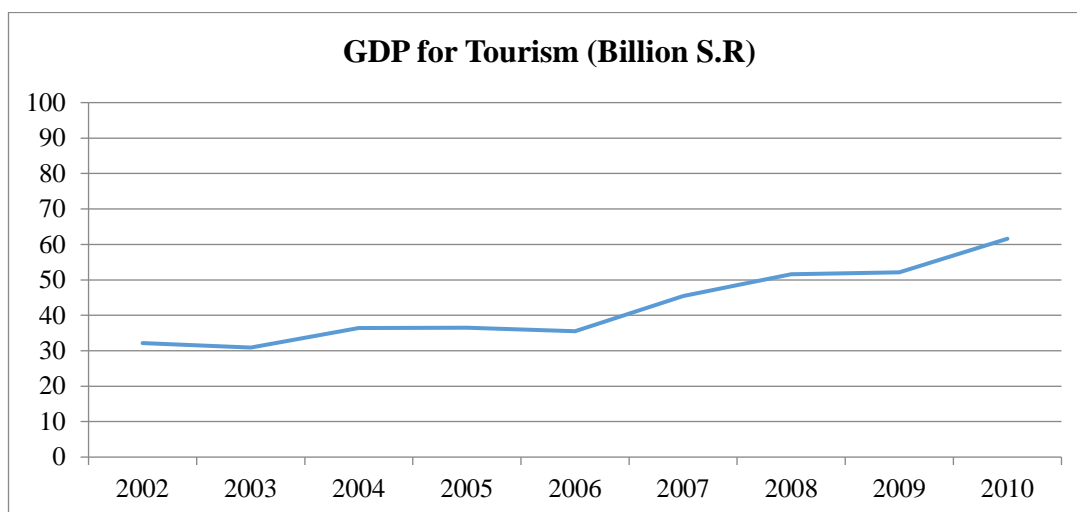
Appendix 1. E: The population of the regions in Saudi Arabia (Population and Housing Atlas, Ministry of Economy and Planning, Central Department of Statistics and Information, 2008)



Appendix 1. F: The percentage of tourism contribution to GDP from 2006 to 2010, (SCTA, MAS, 2011)



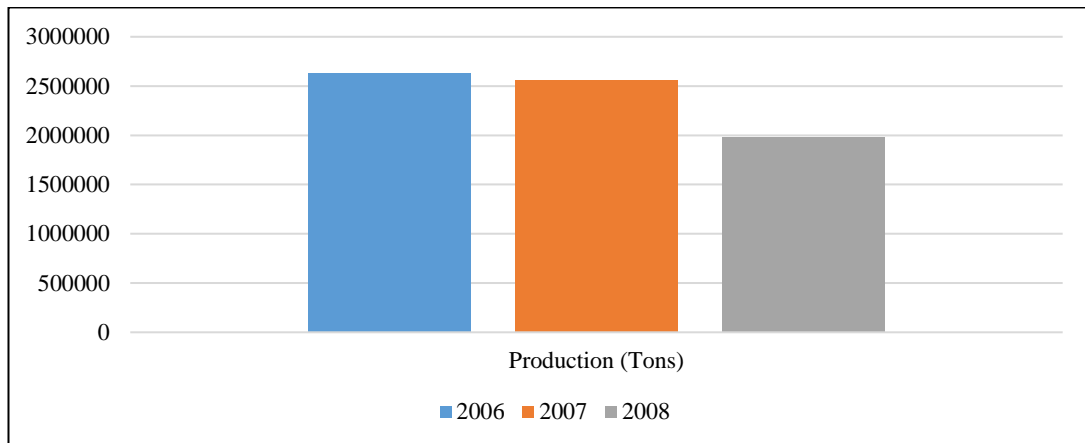
Appendix 1. G: GDP for tourism (billion S.R) between 2002 and 2010, (SCTA, MAS, 2011)



Appendix 1. H: Estimated area and production of wheat, by administrative regions in Saudi Arabia from 2006 to 2008 (Ministry of Agriculture, the Kingdom of Saudi Arabia, Annual Report, 2010)

Estimated Area and Production of Wheat, by Administrative Regions						
Regions	2008		2007		2006	
	Production (Tons)	Area (Hectare)	Production (Tons)	Area (Hectare)	Production (Tons)	Area (Hectare)
Riyadh	321243	61897	523845	108908	532461	110699
Makkah	1069	312	795	263	803	266
Madinah	2287	520	2792	728	2957	774
Qaseem	233452	45654	410413	84621	483602	99712
Eastern Region	184080	42027	190034	42230	211369	46971
Aseer	10334	3342	12916	3808	10098	2977
Tabouk	185000	28374	199857	31527	198735	30416
Ha'il	315926	44559	374593	58222	362542	56349
Northern Region	0	0	0	0	0	0
Jazan	0	0	159	44	177	49
Najran	3363	866	3319	868	2324	608
Al-Baha	892	244	803	225	966	271
Al-jouf	727910	98366	838976	118886	824360	119179
Total	1985556	326161	2558502	450330	2630394	468271

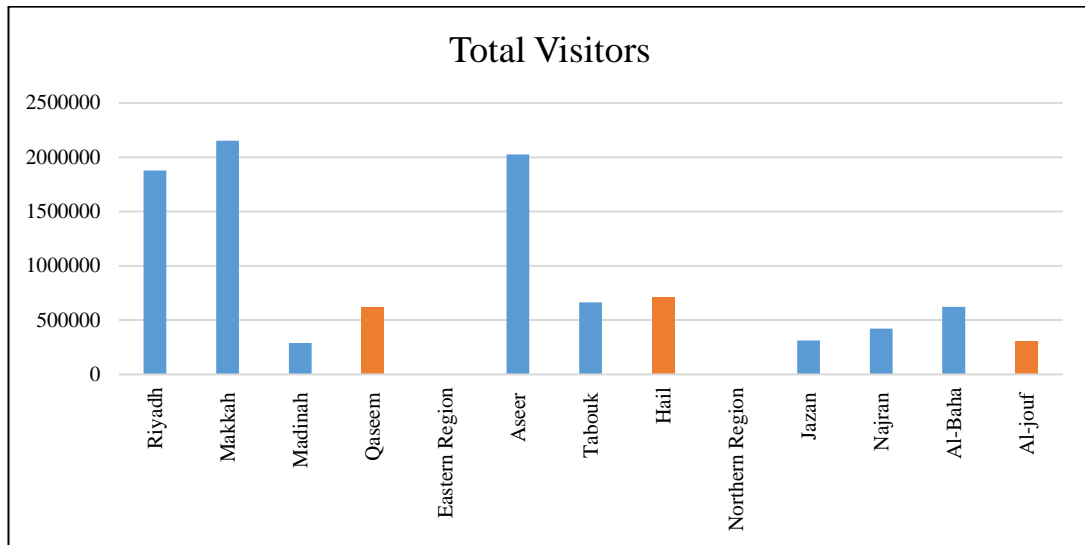
Appendix 1. I: Estimated production of wheat in Saudi Arabia from 2006 to 2008 (Ministry of Agriculture, the Kingdom of Saudi Arabia, Annual Report, 2010)



Appendix 1. J: Statistics of festivals and tourism events in Saudi Arabia in 2011 (SCTA, MAS, 2011)

Region	Number of Festival/Event	Total Visitors	Total Tourist Spending (S.R)
Riyadh	3	1.877.108	1.209.951.970
Makkah	3	2.152.720	1.185.835.657
Madinah	2	290.020	246.700.150
Qaseem	5	620.300	198.321.368
Eastern Region	4	332.184	195.934.669
Aseer	1	2.024.800	1.062.615.040
Tabouk	3	664.678	137.960.608
Ha'il	3	712.920	302.831.584
Northern Region	-	-	-
Jazan	3	313.484	84.833.532
Najran	3	422.708	264.420.000
Al-Baha	1	621.496	361.089.176
Al-jouf	2	302.397	233.329.918

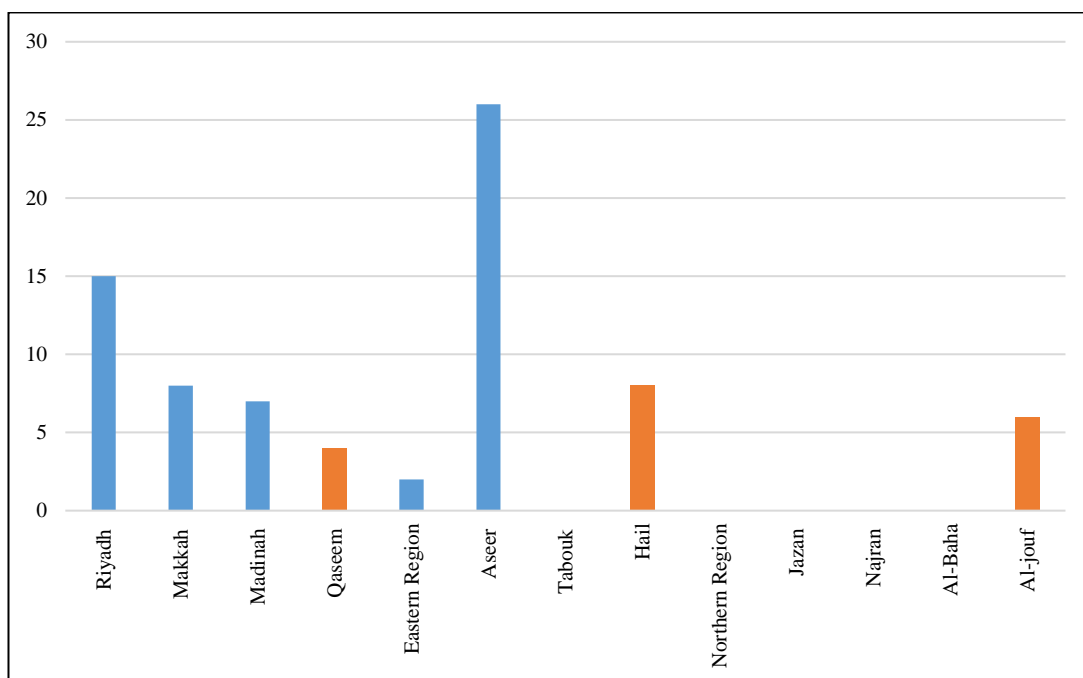
Appendix 1. K: Total visitors in 2011 (SCTA, MAS, 2011)



Appendix 1. L: Museums distribution by type in Saudi Arabia (SCTA, MAS, 2011)

Museum Distribution by Type in Saudi Arabia							
Regions	Antiquities	Private	Scientific	Educational	Military	Specialist	Total
Riyadh	2	15	-	-	1	1	19
Makkah	3	8	-	-	-	-	11
Madinah	2	7	-	-	-	-	9
Qaseem	-	4	-	-	-	-	4
Eastern Region	2	2	-	-	-	-	4
Aseer	1	26	-	-	-	-	27
Tabouk	1	-	-	-	-	-	1
Ha'il	-	8	-	-	-	-	8
Northern Region	2	-	-	-	-	-	2
Jazan	1	-	-	-	-	-	1
Najran	1	-	-	-	-	-	1
Al-Baha	1	-	-	-	-	-	1
Al-jouf	-	6	-	-	-	-	6
Total	16	76	-	-	1	1	94

Appendix 1. M: Number of private museums in Saudi Arabia in 2011 (SCTA, MAS, 2011)



Appendix 1. N: The Arabian American Oil Company (ARAMCO) and Saudi Commission for Tourism and National Heritage (SCTNH)

ARAMCO

ARAMCO created a new culture in the middle of extremely traditional communities. As compounds were built in premium locations, non-Saudi culture and identity were imported. This new culture encouraged community involvement and expanded not only geographically but also through lifestyle. There is no doubt this imported body had huge impacts on both the land and communities.

ARAMCO developed an imported culture within the roots of the community, becoming part of the community's culture and encouraging people to be proud of this new culture. This was especially true of the Eastern Region where ARAMCO is located; however, its impact also expanded across Saudi Arabia due to communication and employees who carried ARAMCO's system and culture everywhere. That is not to say that all impacts of ARAMCO were negative; rather, that some of the impacts changed culture. In other words, enhancing employee loyalty toward the organization caused another kind of culture and identity.

The 1930s were an extremely important time; the Saudi government started to search for petroleum, eventually leading to discovery of the world's largest oil reserves. This discovery transformed Saudi Arabia into a power in world economics and one of the key political players in the Middle East. This transformation had two impacts: one related to diversity of income and one related to the impact on society.

The oil industry led to more imported materials than exported. In other words, the globalization has begun. Linking the benefits of oil with society welfare had led people to be proud of the Western lifestyle, indeed, it is kind of globalization invasion.

Conflicts occurred between and within communities under the pressure of this global lifestyle. This created a gap between and within these communities, especially when it became criteria to classify people among each other. This gap became wider and deeper, not only between the people but between the communities and the area in which they lived. As this gap was created and the community was divided, the heritage became something belonging only to backward-looking people.

In the beginning, there was another cultural conflict within ARAMCO, because diverse groups of people were unfamiliar with each other's culture. An example of this conflict was between Saudi and non-Saudi employees. However, these differences in culture impacted not just the employee relationships but also generational relationships. For example, the older generation viewed the younger generation as more emotional rather than rational, lacking experiences. The younger believed that the older should be replaced and give way to the new generation.

Additionally, the investment between Saudi Arabia and the United States had expanded in different levels and ways, especially after ARAMCO was established, developing the relationship and integration level. For instance, when Saudi government began to establish the new law about antiquities, these has already been influenced by American authorities and individuals, whether in the law itself or in the steps taken afterwards (see chapter 3).

SCTNH

Since the Third Saudi State (1932-present), the first heritage site was listed in 2008 by UNESCO on the World Heritage Sites (WHS) list when Madain Saleh was nominated. The Diriyah became the second listed site in 2010; then Historic Jeddah became the third in 2014. The forth was Ha'il, which was registered on 4 July 2015. The rock art

site in Ha'il includes two components in a desert landscape: Jabal Umm Sinman in Jubbah and Jabal Al-Manjor and Raat in Shuwaymis. In 2018, Al-Ahsa Oases became the fifth (Table 1). Today, more than ten sites are waiting to be listed¹.

Table 1: Saudi heritage sites listed in WHS in UNESCO

Period	1945-2008	2009-2010	2011-2014	2015	2016-2018	Today
Number of sites	1	1	1	1	1	9 sites are on the waiting list

From this timeline, an understanding can be developed of heritage conservation in Saudi Arabia over the past 10 years. Indeed, SCTNH is the leader of this heritage conservation as well as responsible for heritage management and development. Additionally, the Director of the World Heritage Centre in SCTNH, when questioned about the plans to list any site on the WHS list, stated that the focus is to register as many sites as possible (Director of the World Heritage Center in SCTNH, interview, 18/8/2016).

Understanding the development of the SCT as a government body that leads heritage development in Saudi Arabia is crucial to understanding the perspective of government and the official efforts toward cultural heritage. In July 2015, at the national level, SCTA (Saudi Commission for Tourism and Antiquities) became SCTNH (Saudi Commission for Tourism and National Heritage) while it was Saudi

¹ The list of the new sites approved by the council of ministers are the rock arts in Be'er Hima'a, Al Faw Village in Riyadh, the Egyptian pilgrimage route, The Shami pilgrimage route, Zubaida trail, Hijaz Railway, the Al-Dera'a neighbourhood in Dawmat Al-Jandal, the DeAin heritage village in Al-Baha region, and Rjal Alma'a heritage village in the Aseer region (SCTNH, 2015:32).

Commission for Tourism (SCT) at the beginning in 2000. The development of the organization was not just through the name but also the tasks and responsibilities.

This indicates the significance of understanding heritage and its values at the national level. For instance, before SCTNH was established, most of the tourism industry elements and components were scattered under different organizations and ministries. Antiquities and museums were under the MOE; hospitality, hotels and accommodations' licenses under the Ministry of Commercial (MOC), etc.

When SCTNH started in 2000, one of the biggest challenges was enhancing community awareness of the tourism industry and acceptance of tourism as an income source. Even though the statistics showed that the biggest target of tourism destinations (Gulf countries, Egypt, Jordan, Turkey, Malaysia, etc.) was Saudi tourists, however, domestic tourism was considered unacceptable. Exceptions to this were some types of tourism that related to 'religion' after worship periods, or natural sites without comprehensive management.

Appendix 1. O: List of the interviews with stakeholders and decision-makers

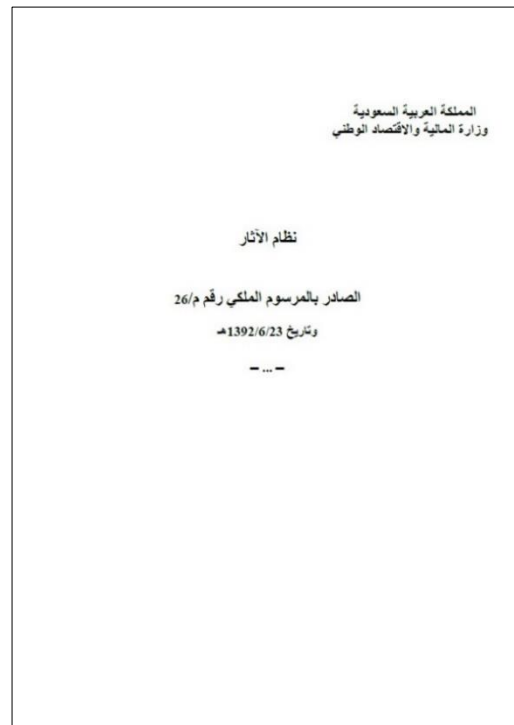
The Level	The Organization	No.	The Administrator	Date	Time	Place	The Duration
National	SCTNH	1.	Director of the World Heritage Centre	14/08/2016	10:30 am	His office in SCTNH	0h, 13m, 12s
		2.	General Director of the	14/08/2016	11:30 am	His office in SCTNH	0h, 38m, 07s
		3.	National Heritage Centre	10/09/2016	11:30 am		0h, 32m, 28s
		4.	Director of MAS Centre	14/08/2016	01:00 pm	His office in SCTNH	0h, 26m, 49s
		5.	General Supervisor of National Heritage	10/10/2016	11:00 am	His office in SCTNH	0h, 18m, 49s
		6.	Advisor to the General Supervisor of the National Heritage	10/10/2016	11:30 am	His office in SCTNH	0h, 45m, 28s
	MOMRA	7.	General Director of the Planning	04/10/2016	01:30 pm	His office in MOMRA	0h, 27m, 35s
		8.	Director of Urban Design	04/10/2016	02:10 pm	His office in MOMRA	0h, 18m, 16s
		9.	Manager of archive and library	04/10/2016	10:15 am	His office in MOMRA	0h, 26m, 03s

	MOE	10.	Director of the Buildings and Projects Department	16/08/2016	09:30 am	His office in MOE	0h, 23m, 09s
		11.	Director of the Curriculum	16/08/2016	11:00 am	His office in MOE	0h, 20m, 27s
	MOCI	12.	Director of the Culture	05/10/2016	10:30 am	His office in MOCI	0h, 16m, 48s
		13.	Director of Publication	05/10/2016	11:30 am	His office in MOCI	0h, 23m, 11s
		14.	Director of the Folklore	05/10/2016	01:30 pm	His office in MOCI	0h, 37m, 08s
Local in Ha'il	SCTNH	15.	General Director of the Branch	28/08/2016	11:30 am	His office in the branch	0h, 39m, 33s
		16.	Vice- General Director of the Branch	20/09/2016	01:00 pm	His office in the branch	0h, 28m, 55s
		17.	Former General Director of the Branch	06/09/2016	07:00 pm	His House	1h, 03m, 09s
	MOE	18.	General Director for Planning	19/09/2016	10:30 am	His office	0h, 39m, 25s
		19.	Director of the student activity	19/09/2016	01:00 pm	His office	0h, 28m, 33s
	MOCI	20.	General Director of the Branch	21/09/2016	11:00 am	His office	0h, 18m, 38s

		21.	Director of the TV and Radio	21/09/2016	11:00 am	His office	0h, 32m, 49s
	MOMRA	22.	Director of Planning and Design	27/09/2016	11:15 am	His office	0h, 29m, 56s
The Total	8	22		8,9,10/2016			10h, 16m, 04s

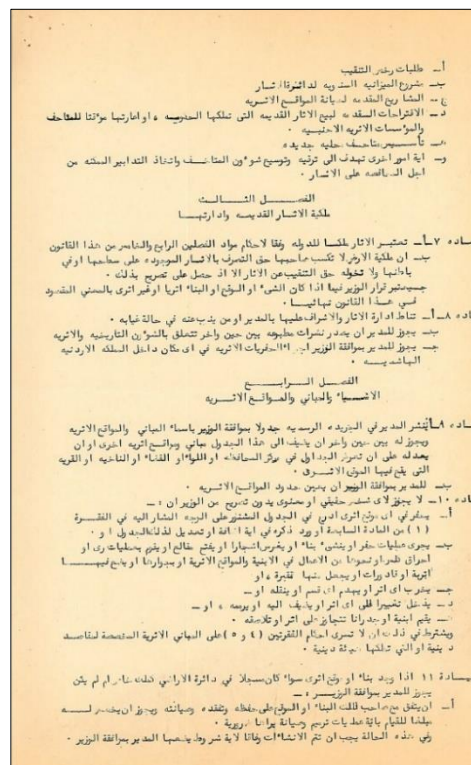
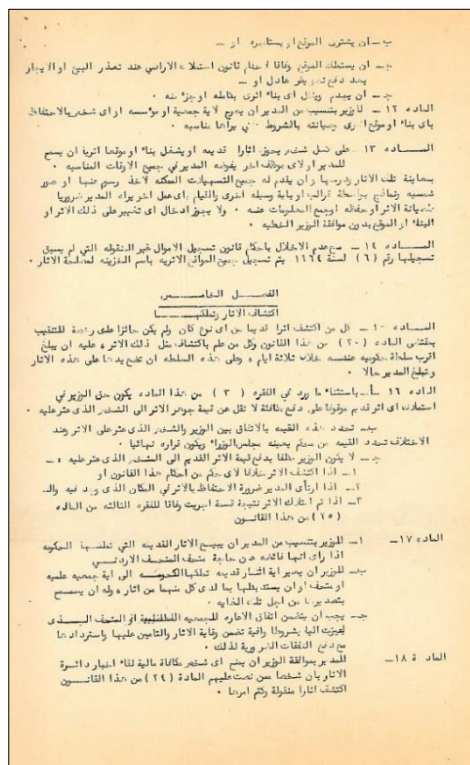
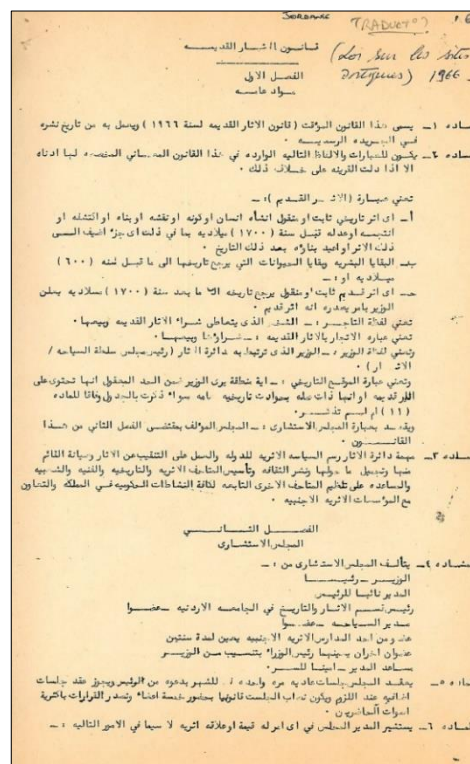
Appendix 3. A The Antiquities Law in Saudi Arabia (03/08/1972)

It is antiquities law implemented to all heritage since 1972 till 2014 for more than four decades. Gathering all kind of heritage at antiquities framework, indeed, will affect all heritage, also its impacts will reach the societies. The heritage position today is a result of many facts and approaches that applied in the past, this law is one of them if not the core of it.



Appendix 3. B The Ancient Antiquity Law in Jordan in 1966

It was clearly a ‘temporary’ law which gives an indication about that the law will be developed in the future, and that what happened actually in 1976 and in 1988 until 2005.



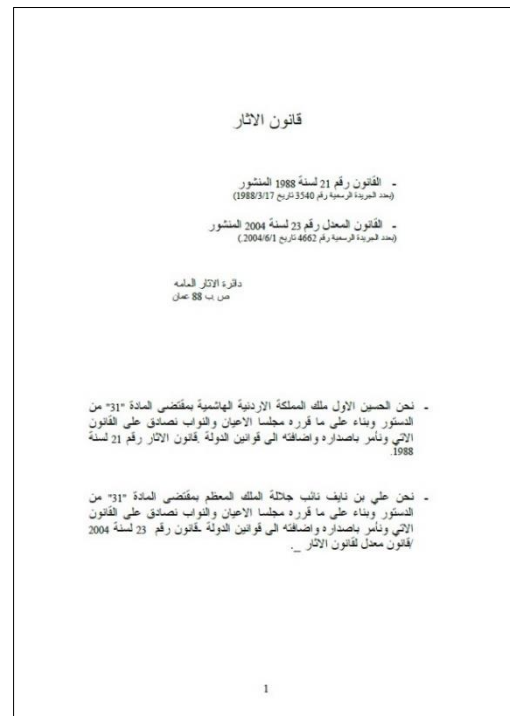
Appendix 3. C The Ancient Antiquity Law in Jordan in 1976

The word 'temporary' is still exist in this law title, which means that this law is one step forward from previous law and indeed it is not enough, also it is a result of some development that has done on the previous laws. This law was shaped and developed in terms of the definitions and management of the heritage.



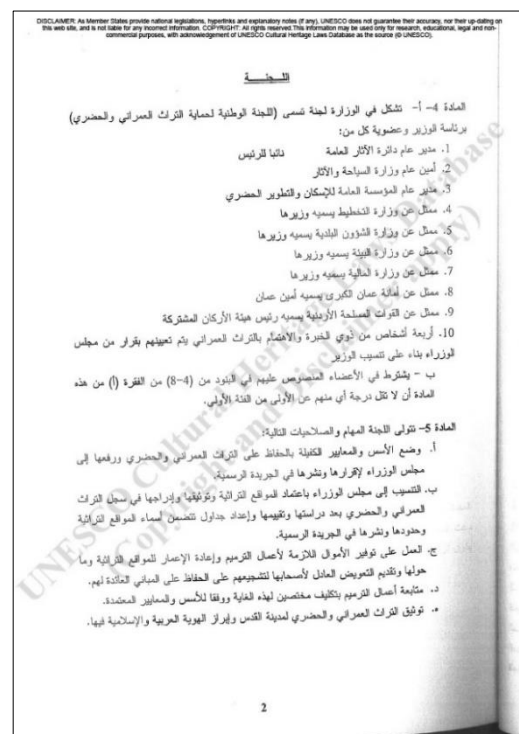
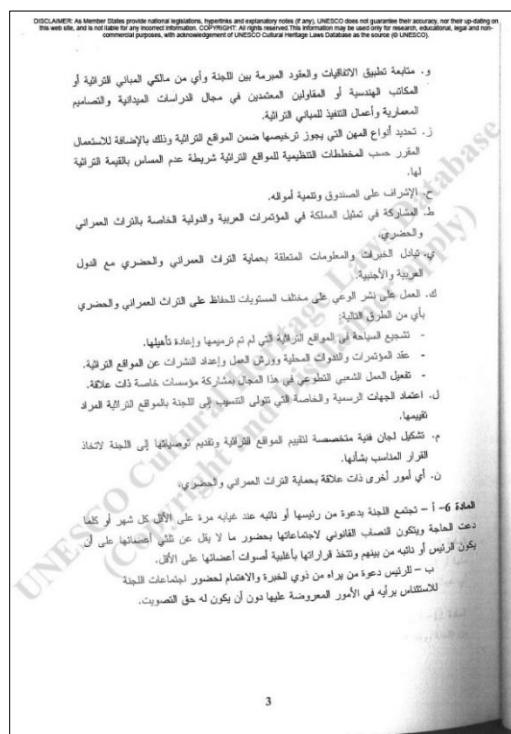
Appendix 3. D The Ancient Antiquity Law in 1988

The ‘temporary’ word was removed from this law which means that it is a completed law. Like other laws, this law had shaped and developed based on previous laws experiences. Also this law had its impact on expanding heritage law and more awareness about heritage context rather than antiquities framework. That led to establish architectural heritage law in 2005.



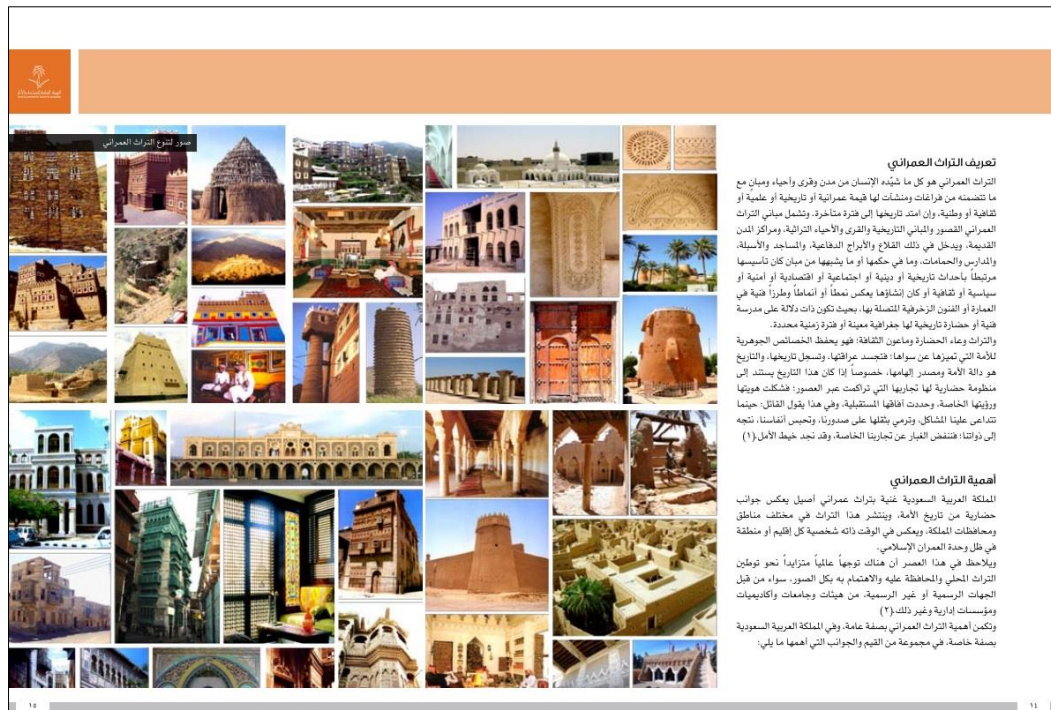
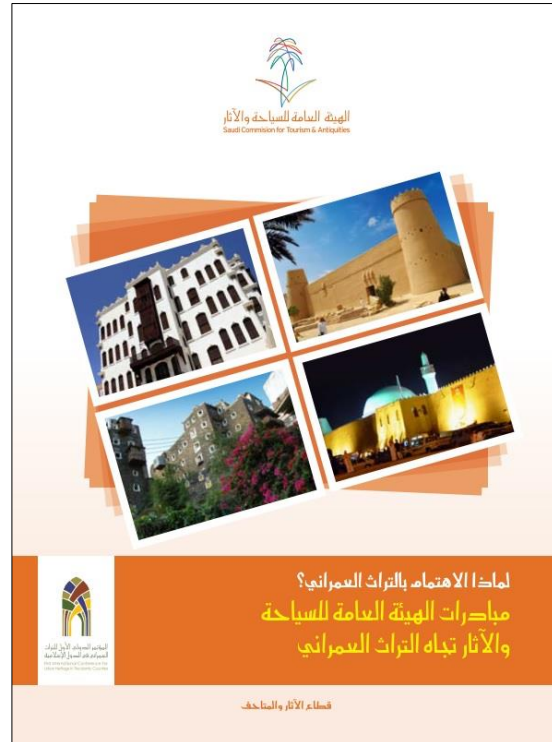
Appendix 3. E The Urban and Architectural Heritage Preservation Law in 2005

This law is a major sign towards confirming the deep understanding of the value and meaning of heritage. Also identifying architectural heritage and understanding its wider context as a component in itself rather than under antiquities framework.



Appendix 3. F Why interest in urban heritage? Initiatives of SCTA on Urban Heritage in 2010

This is one of the unofficial efforts towards defining the heritage by SCTA. This effort focused on architectural heritage as a component in itself that different than what 1972 law said, Which is imposed by the content of urban heritage, in other words, it is the power of context towards better understanding.



Appendix 3. H MOMRA definition in the Directory of Architectural Heritage Conservation in 2005

This guideline is one of the unofficial efforts to define heritage and understand it correctly. Also due to limitation of the 1972 law, this guideline tried to cover heritage management in terms of the general principals.



Appendix 3. I The developments in heritage concepts and terminologies in UNESCO and ICOMOS

Occasion	Concepts and Terminologies
International Museums Office, 1926	<ul style="list-style-type: none"> • Museums • Collections and works of art • Buildings of historical and archaeological interest • Popular art
International Museums Office, 1931, ‘Athens Charter’ (Monuments)	<ul style="list-style-type: none"> • Ancient monuments • Administrative and legislative measures regarding historical monuments • Aesthetic enhancement of ancient monuments • ...Children and Young People..., ...Peoples themselves..., ...certain right of the community in regard to private ownership..., ...interests the community of the States, which are wardens of civilization. ...character and historical values to the structures, areas surrounding historic sites. ...protect monuments of artistic, historic or scientific interest and belonging to the different countries. ...Modern techniques and materials may be used in restoration work.
UNESCO, 1954, convention (The Hague)	<ul style="list-style-type: none"> • Cultural property • Movable and immovable property • Cultural heritage • Archaeological sites • Groups of buildings

	<ul style="list-style-type: none"> • Works of art • Manuscripts • Books • Buildings • Centres • Centres containing monuments
UNESCO, 1956, (Excavations)	<ul style="list-style-type: none"> • Archaeological excavations • Property protected
UNESCO, 1960, (Museums)	Expanding the 'museums' term meaning
UNESCO, 1962, (Landscapes)	Safeguarding the landscapes mean the preservation and, where possible, the restoration of the aspect of natural, rural and urban landscapes and sites, whether natural or man-made, which have a cultural or aesthetic interest or form typical natural surroundings.
UNESCO, 1964, (Illicit Transfer)	For the purpose of this recommendation, the term 'cultural property' means movable and immovable property of great importance to the cultural heritage of a country, such as works of art and architecture, manuscripts, books and other property of artistic, historical or archaeological interest, ethnological documents, type specimens of flora and fauna, scientific collections and important collections of books and archives, including musical archives.
1964, Venice Charter	- The concept of an historic monument embraces not only the single architectural work by also the urban or rural setting in which is found the evidence of a particular civilization, a significant

	<p>development or an historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time. ...</p> <ul style="list-style-type: none"> - The conservation of a monument implies preserving a setting which is not out of scale. Wherever the traditional setting exists, it must be kept. No new construction, demolition or modification which would alter the relations of mass and colour must be allowed. - Items of sculpture, painting or decoration which form an integral part of a monument may only be removed from it if this is the sole means of ensuring their preservation. - The valid contributions of all periods to the building of a monument must be respected since unity of style is not the aim of a restoration. When a building includes the superimposed work of different periods, the revealing of the underlying state can only be justified in exceptional circumstances and when what is removed is of little interest and the material which is brought to light is of great historical, archaeological or aesthetic value, and its state of preservation good enough to justify the action. Evaluation of the importance of elements involved and the decision as to what may be destroyed cannot rest solely on the individual in charge of the work.
UNESCO, 1968, (Public Works)	<p>The term 'cultural property' applies to:</p> <ul style="list-style-type: none"> - Immovable, such as archaeological and historic or scientific sites, structures or other features of historic, scientific, artistic or architectural value, whether religious or secular, including groups of traditional structures, historic quarters in urban or rural built-up areas and the ethnological structures of previous cultures still extant in valid form. It applies to such immovable constituting

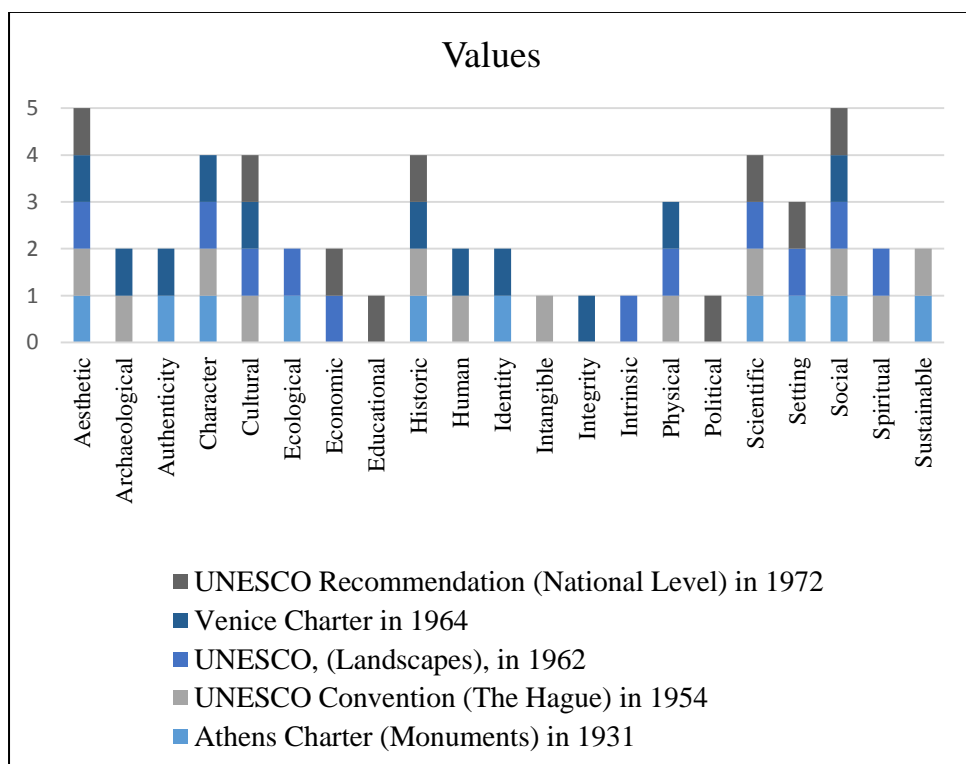
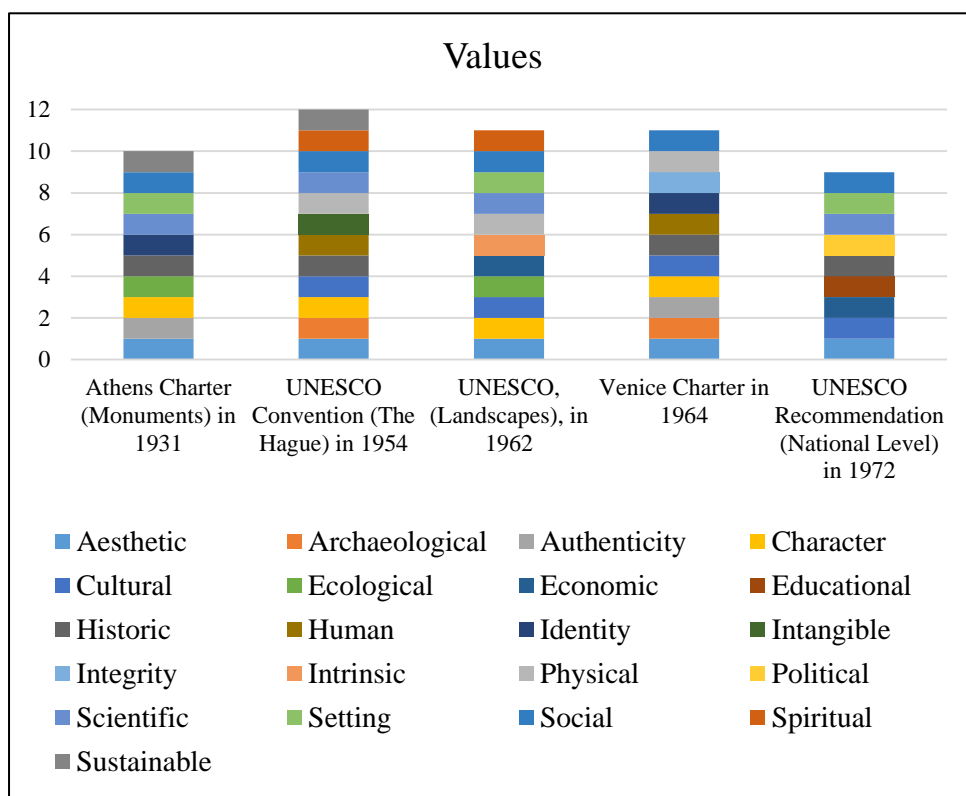
	<p>ruins existing above the earth as well as to archaeological or historic remains found within the earth.</p> <p>The term cultural property also includes the setting of such property;</p> <ul style="list-style-type: none"> - Movable property of cultural importance including that existing in or recovered from immovable property and that concealed in the earth, which may be found in archaeological or historical sites or elsewhere. <p>The term 'cultural property' includes not only the established and scheduled architectural, archaeological and historic sites and structure, but also the unscheduled or unclassified vestiges of the past as well as artistically or historically important recent sites and structures.</p>
UNESCO, 1970, Convention (Illicit Transfer)	<p>the term 'cultural property ' means property which, on religious or secular grounds, is specifically designated by each State as being of importance for archaeology, prehistory, history, literature, art or science and which belongs to the following categories:</p> <ul style="list-style-type: none"> - Rare collections and specimens of fauna, flora, minerals and anatomy, and objects of palaeontological interest; - property relating to history, including the history of science and technology and military and social history, to the life of national leaders, thinkers, scientists and artists and to events of national importance; - products of archaeological excavations (including regular and clandestine) or of archaeological discoveries;

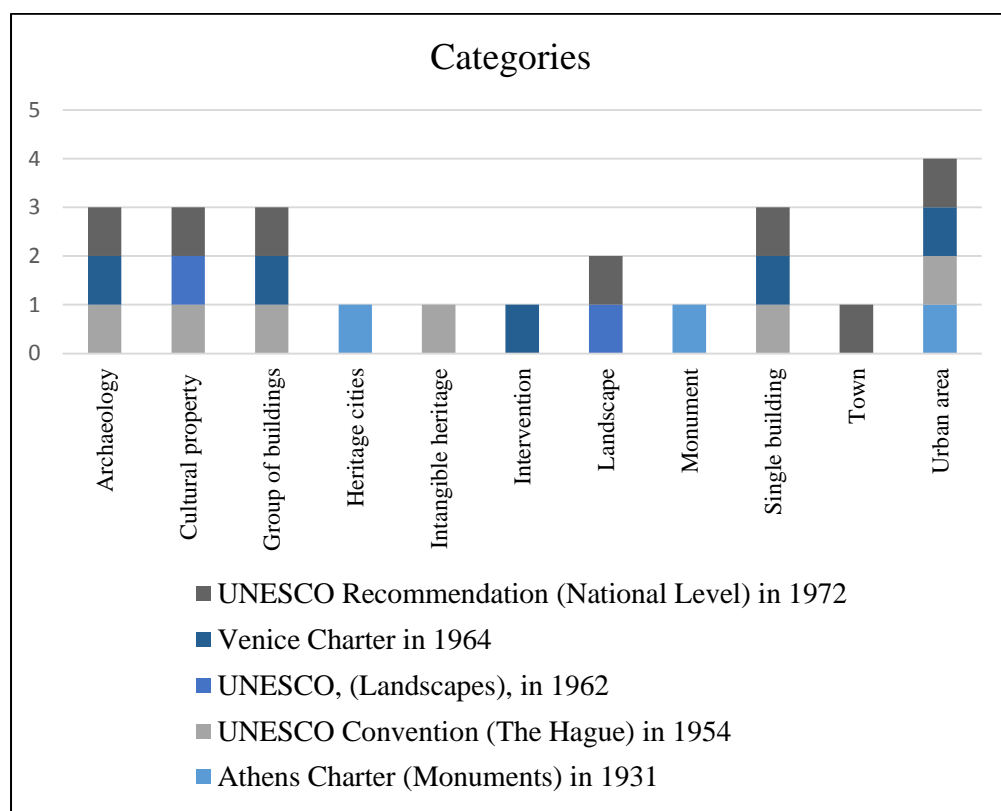
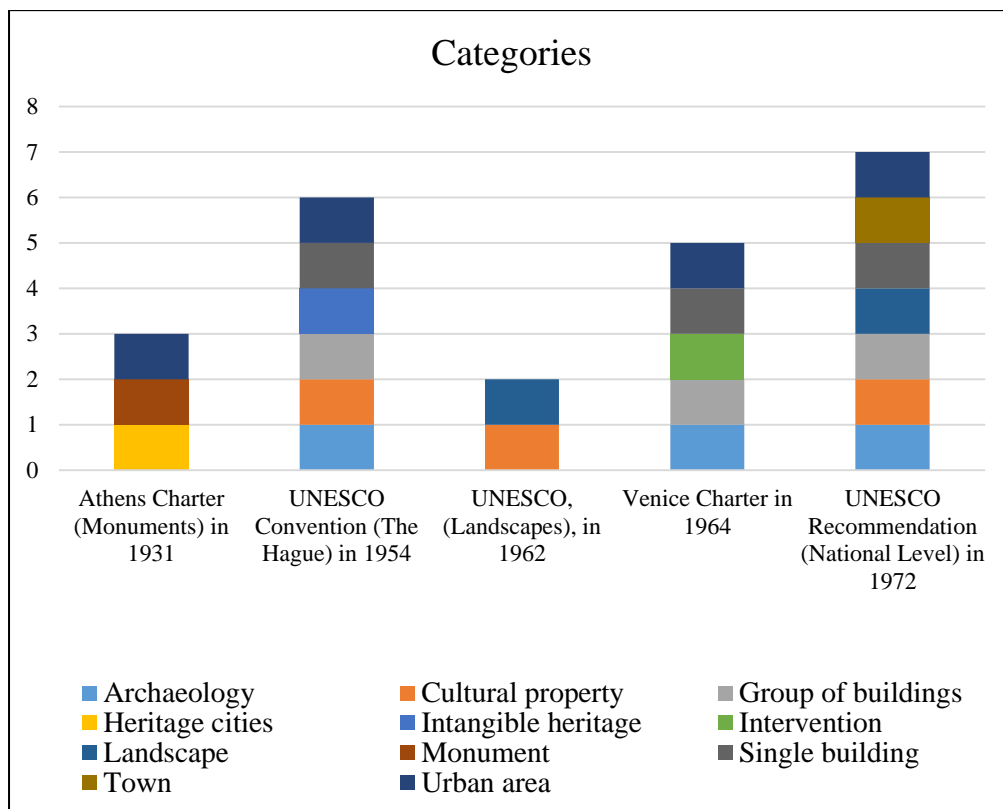
	<ul style="list-style-type: none">- elements of artistic or historical monuments or archaeological sites which have been dismembered;- antiquities more than one hundred years old, such as inscriptions, coins and engraved seals;- objects of ethnological interest;- property of artistic interest, such as:<ul style="list-style-type: none">i) pictures, paintings and drawings produced entirely by hand on any support and in any material (excluding industrial designs and manufactured articles decorated by hand);ii) original works of statuary art and sculpture in any material;iii) original engravings, prints and lithographs;iv) original artistic assemblages and montages in any material;- rare manuscripts and incunabula, old books, documents and publications of special interest (historical, artistic, scientific, literary, etc.) singly or in collections;- postage, revenue and similar stamps, singly or in collections;- archives, including sound, photographic and cinematographic archives;- articles of furniture more than one hundred years old and old musical instruments.
--	--

<p>UNESCO, 1972, (World Heritage)</p>	<p>The following shall be considered as 'cultural heritage':</p> <p>Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature,, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;</p> <p>groups of buildings; groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;</p> <p>sites: works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view.</p> <ol style="list-style-type: none"> 1. Each State Party to this Convention recognizes that the duty of ensuring the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage referred to in Articles 1 and 2 and situated on its territory, belongs primarily to that State. It will do all it can to this end, to the utmost of its own resources and, where appropriate, with any international assistance and co-operation, in particular, financial, artistic, scientific and technical, which it may be able to obtain. 2. To ensure that effective and active measures are taken for the protection, conservation and presentation of the cultural and natural heritage situated on its territory, each State Party to this Convention shall endeavour, in so far as possible, and as appropriate for each country:
--	--

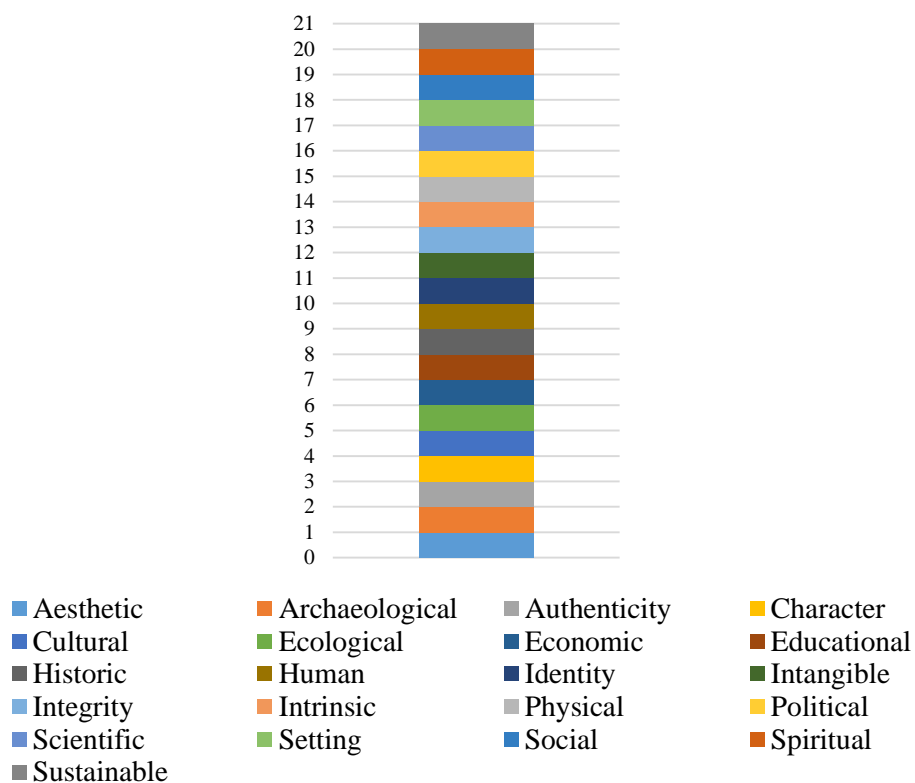
	<ul style="list-style-type: none">- to adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes;- to set up within its territories, where such services do not exist, one or more services for the protection, conservation and presentation of the cultural and natural heritage with an appropriate staff and possessing the means to discharge their functions;- to develop scientific and technical studies and research and to work out such operating methods as will make the State capable of counteracting the dangers that threaten its cultural or natural heritage;- to take the appropriate legal, scientific, technical, administrative and financial measures necessary for the identification, protection, conservation, presentation and rehabilitation of this heritage; and- to foster the establishment or development of national or regional centres for training in the protection, conservation and presentation of the cultural and natural heritage and to encourage scientific research in this field.
--	--

Appendix 3. J Values and Categories extracted at International level until 1972

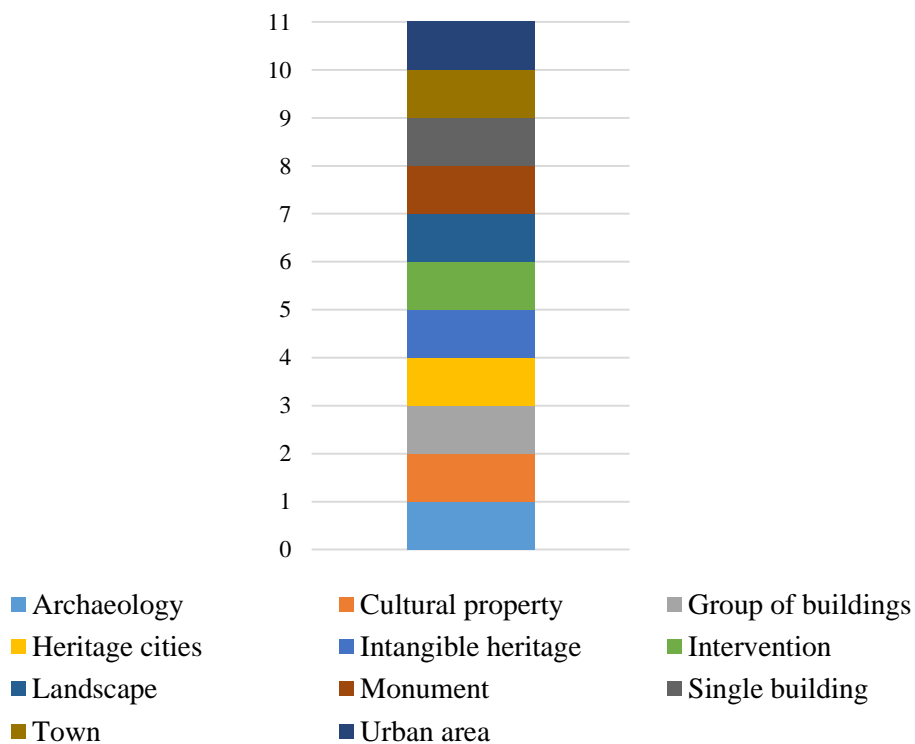




Total Values available at International level before Saudi Law

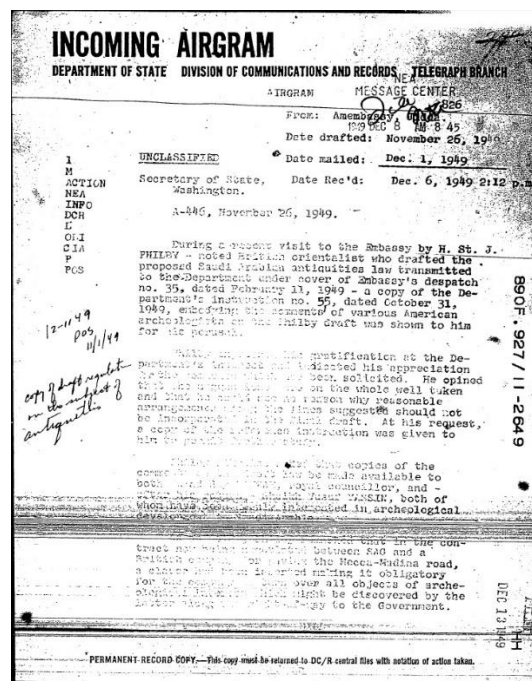
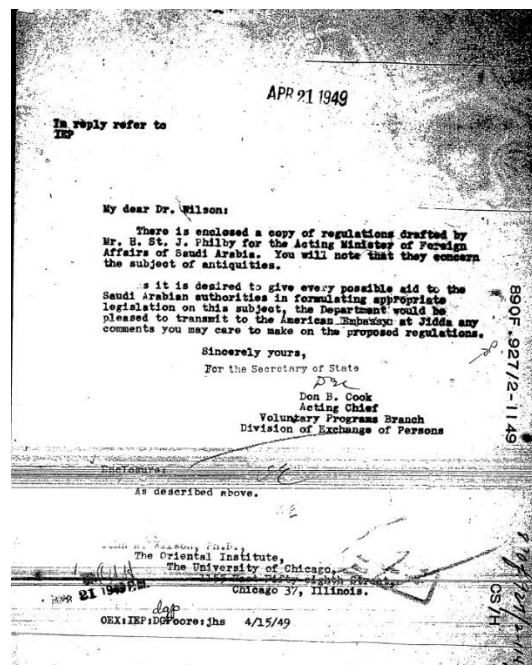


Total Categories available at International level before Saudi Law



The Values addressed in the occasions																					
Occasion	Aesthetic	Archaeological	Authenticity	Character	Cultural	Ecological	Economic	Educational	Historic	Human	Identity	Intangible	Integrity	Intrinsic	Physical	Political	Scientific	Setting	Social	Spiritual	Sustainable
Athens Charter (Monuments) in 1931	√		√	√		√			√		√						√	√	√		√
UNESCO Convention (The Hague) in 1954	√	√		√	√				√	√		√			√		√		√	√	√
UNESCO, (Landscapes), in 1962	√			√	√	√	√							√	√		√	√	√	√	
Venice Charter in 1964	√	√	√	√	√				√	√	√		√		√				√		
UNESCO Recommendation (National Level) in 1972	√				√		√	√	√							√	√	√	√		

The Categories mentioned in the occasions											
Occasion	Archaeology	Cultural property	Group of buildings	Heritage cities	Intangible heritage	Intervention	Landscape	Monument	Single building	Town	Urban areas
Athens Charter (Monuments) in 1931				√				√			√
UNESCO Convention (The Hague) in 1954	√	√	√		√				√		√
UNESCO, (Landscapes), in 1962		√					√				
Venice Charter in 1964	√		√			√			√		√
UNESCO Recommendation (National Level) in 1972	√	√	√				√		√	√	√



380

Appendix 4. A MOE Structure

Ministry Deputies:

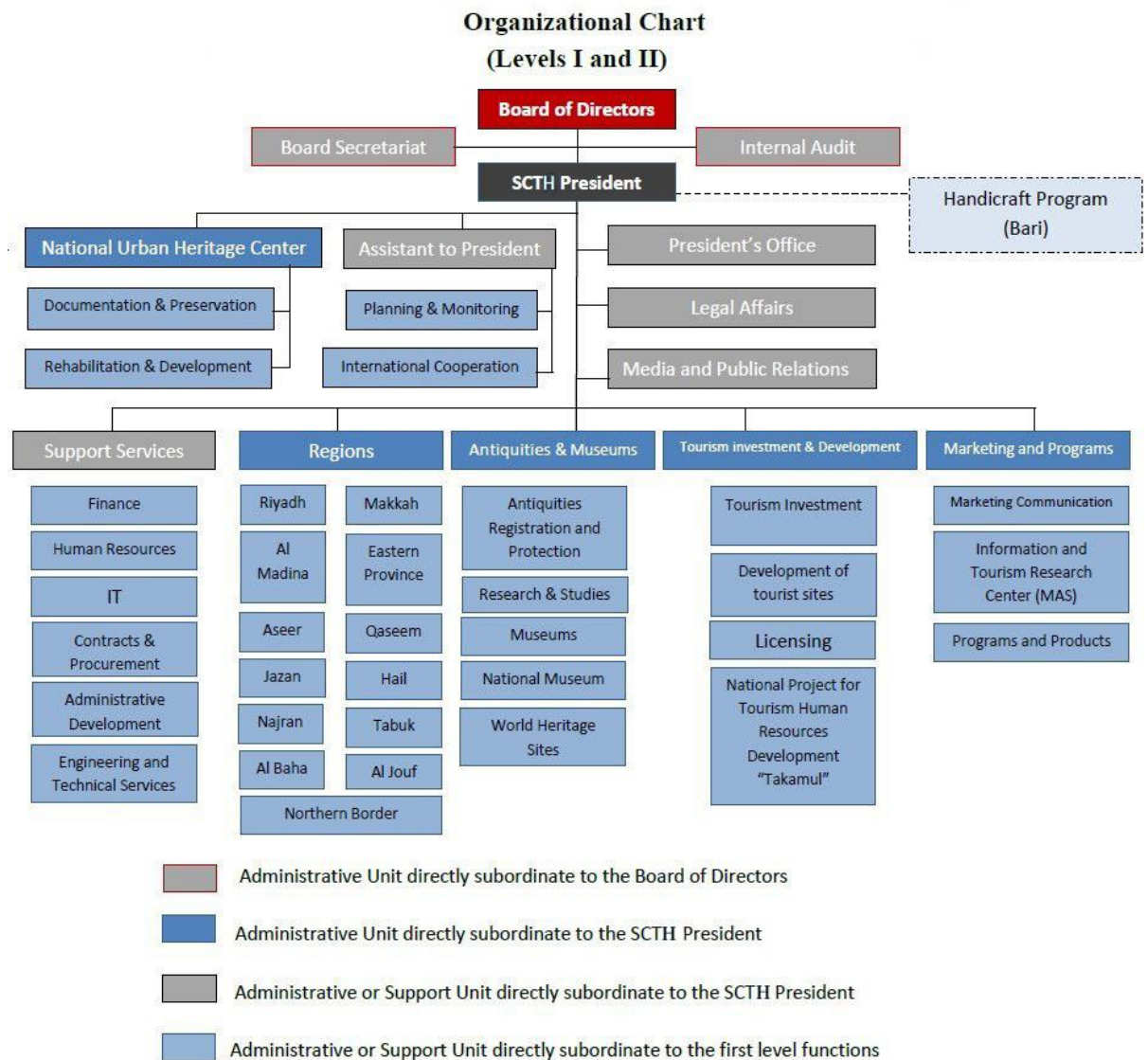
The Ministry Deputy of Education Affairs	The Ministry Deputy of Education (Boys – Girls)	The Ministry Deputy of Planning, and Development
The Ministry Deputy of Buildings	The Ministry Deputy of Curricula and Educational Programs	The Ministry Deputy of Scholarship Affairs
The Ministry Deputy of Planning and Information	The Ministry Deputy of Schools Affairs	The Ministry Deputy of Private Education

General Departments:

Directorate General of Administrative and Financial Affairs	Directorate General of Internal Auditing	Directorate General of International Cooperation
Directorate General of Legal Affairs	Directorate General of Information Technology	Directorate General of Public Relations and Media
Directorate General of School Security and Safety	Directorate General for Women's Affairs	Directorate General for Follow-up

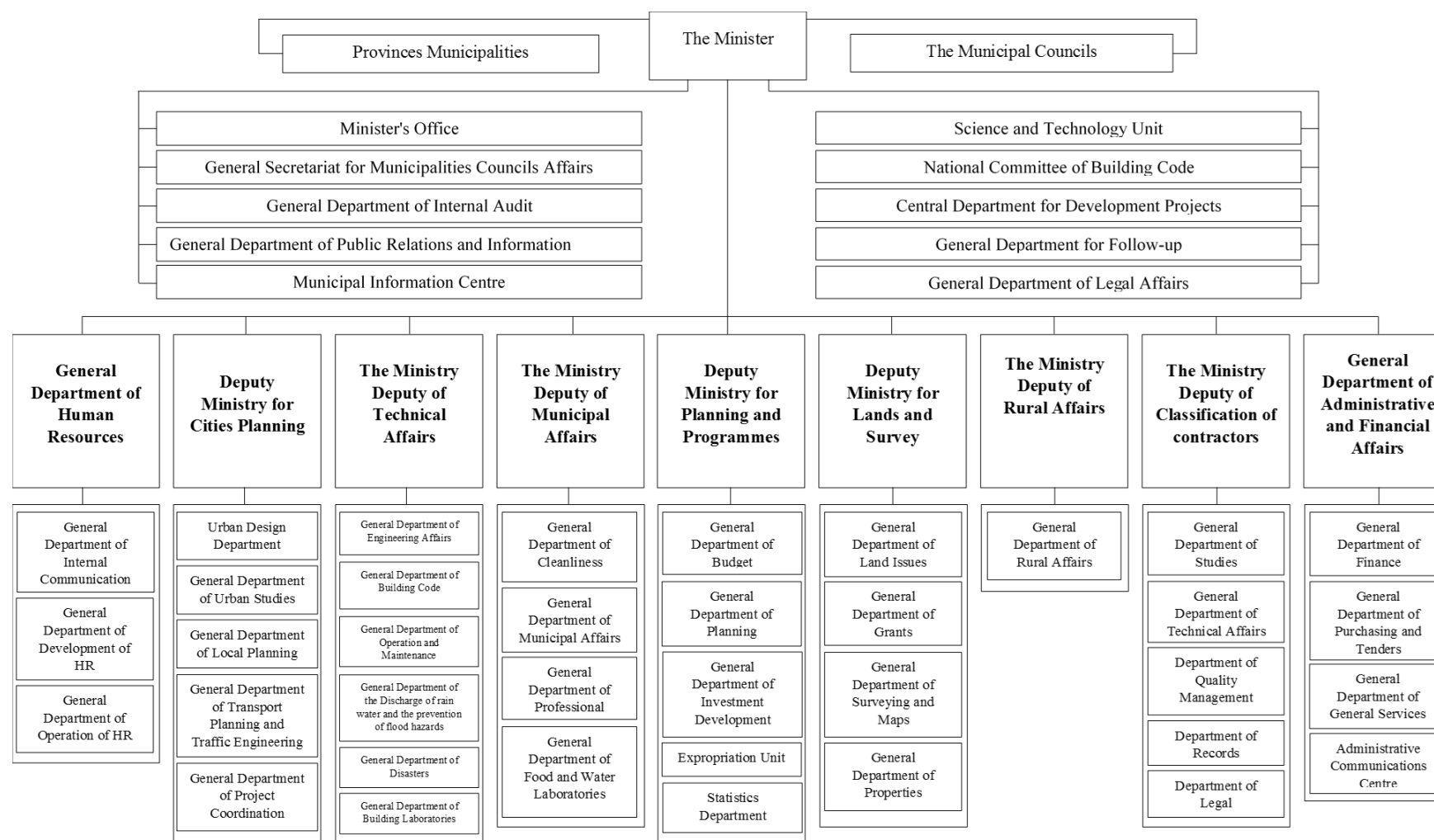
Source, MOE, 2018 (moe.gov.sa)

Appendix 4. B SCTNH Structure



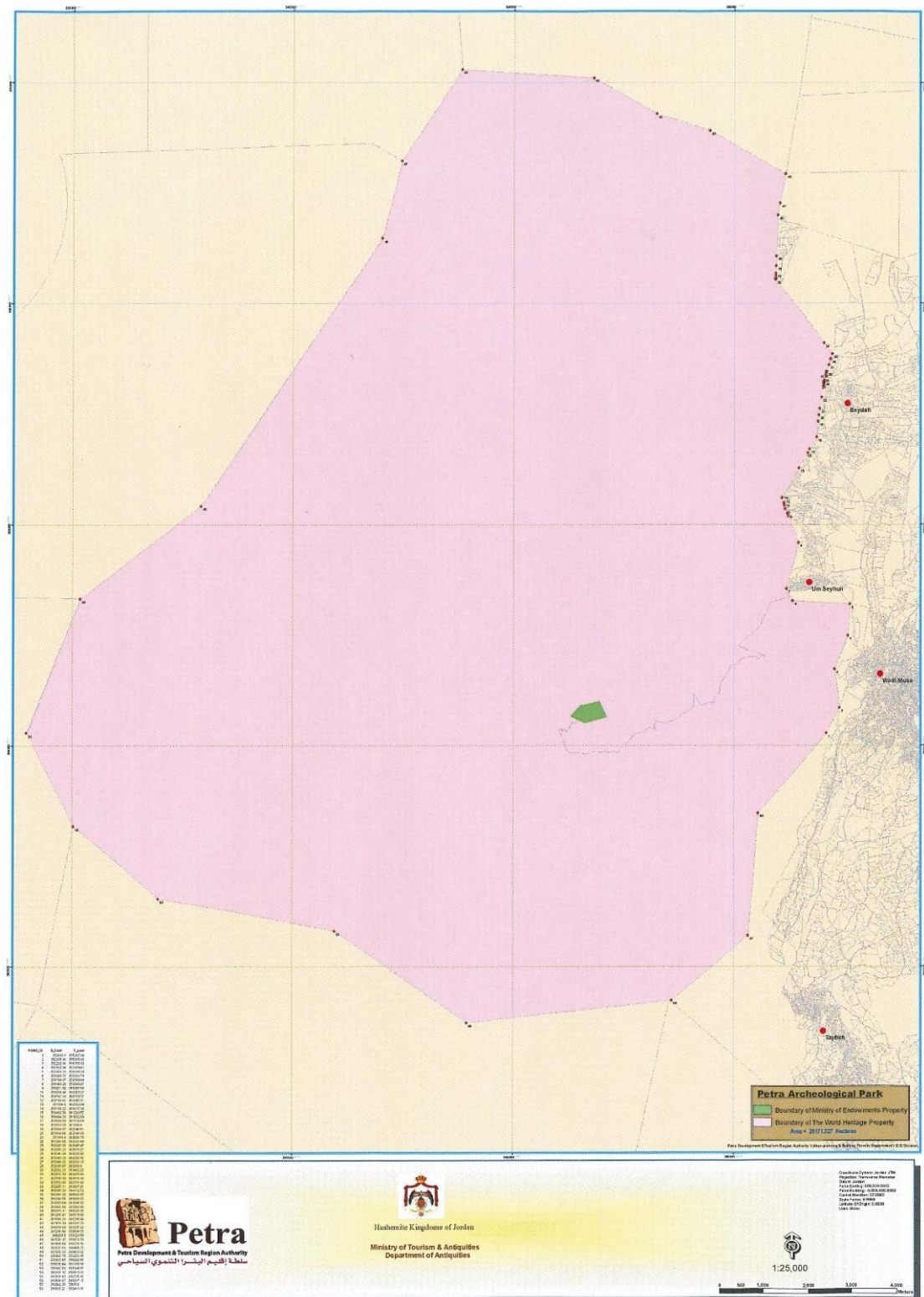
Source, SCTNH 2018 (sctn.gov.sa)

Appendix 4. C MOMRA structure



Source, MOMRA 2018 (momra.gov.sa)

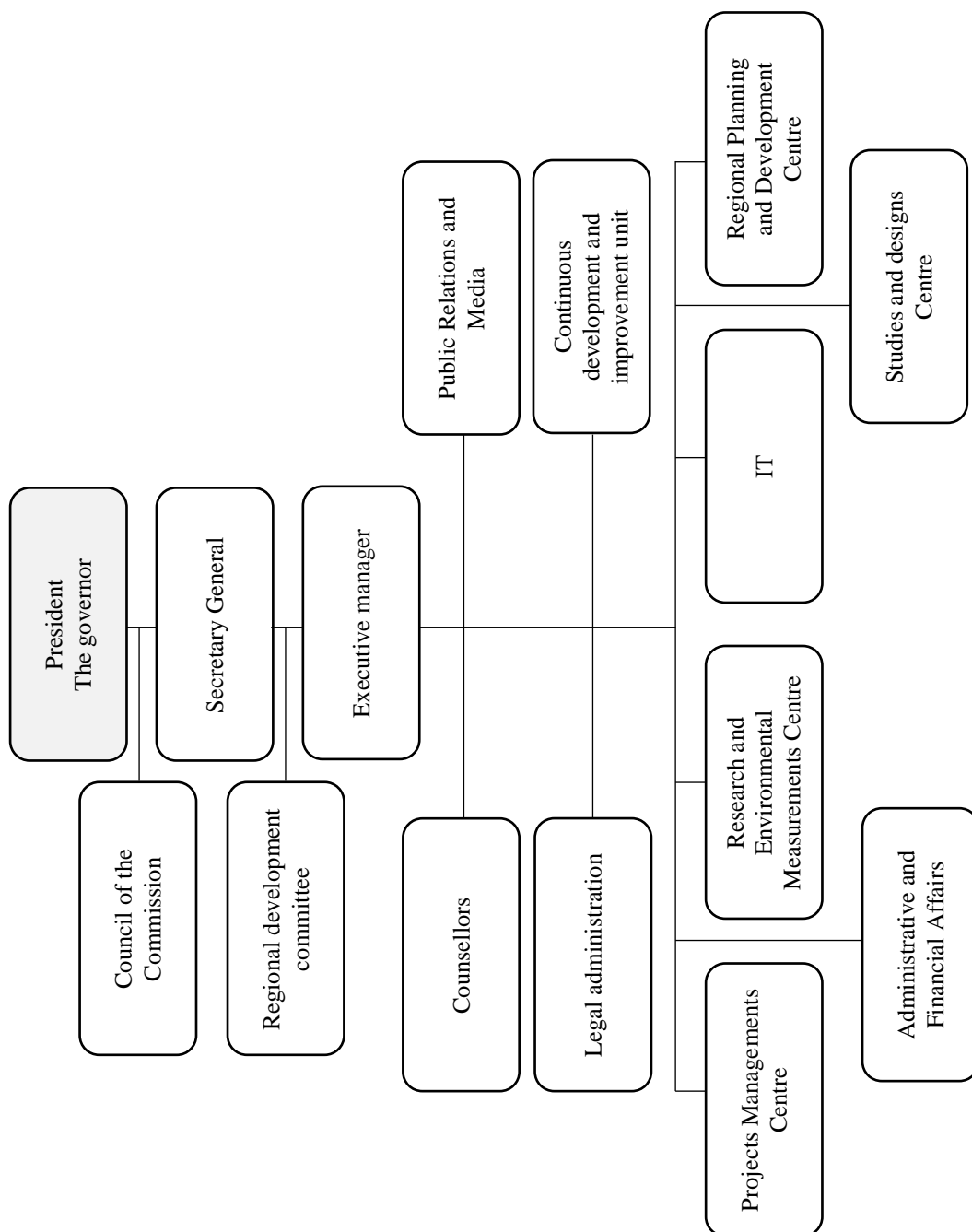
Appendix 4. D Petra preserved area



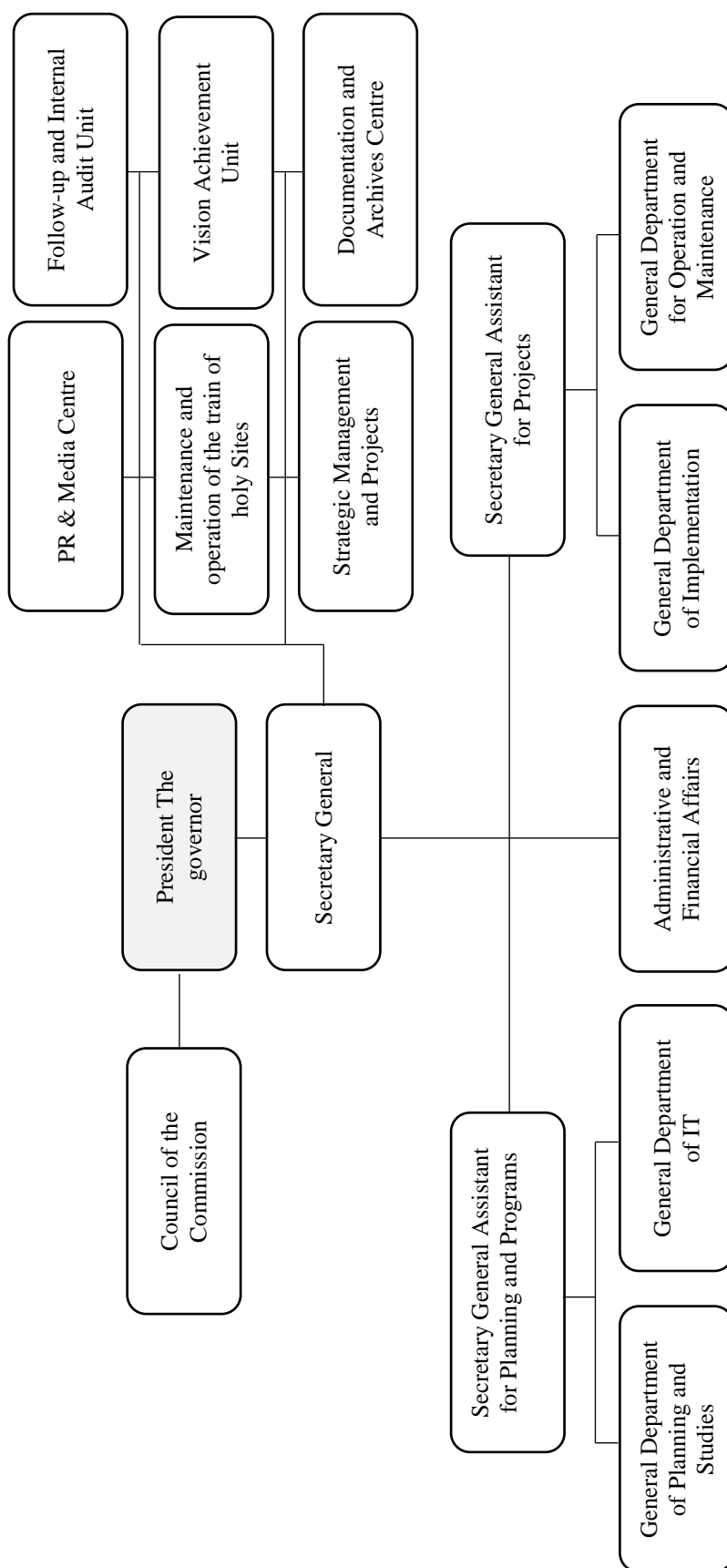
Ministry of Tourism & Antiquities, Department of Antiquities, Jordan (2010)

Appendix 4. E Different structures of High Commissions for Development (HCD) in different provinces

High Commission for the Development of the Eastern Region



High Commission for the Development of Makkah Al-Mukaramah Province



Appendix 4. F Examples of some efforts and initiatives by SCTNH

SCTA programs and projects:**1. National Initiatives**

- Tourism Gate
- Tourism Enriches
- IBTASIM (Arabic expression for Smile)
- STTIM – The Saudi Travel & Tourism Investment Market
- Tourism Marketing Partnership Program
- My vacation is Saudi
- EJAZATI SAUDIA Award
- Leave No Trace
- SCAT's Research Program
- THAMEEN (Arabic expression for Precious)
- Don't Let it Fall
- Historic City Centers Program
- Historic & Archeological Sites interpretation
- The Protection of Urban Heritage
- The 1st International Conference for Urban Heritage in the Islamic Countries
- World Heritage Sites
- The Treaty for preserving Urban Heritage in Arab and Islamic countries
- Heritage Villages Development Project
- International and Local Exhibitions
- The International Conference for Tourism and Handicrafts in the Islamic world
- Souk Okaz Prize for Handicrafts
- BA'RIAA
- A GIFT FROM SAUDI
- Sports Festivals
- The photo Atlas for Tourism & Antiquities education
- GOLDEN OPTIC Award
- International representation
- Reclaiming Antiquities taken outside the Kingdom
- Cultural dimension initiative
- Tareeq AlTawheed

2. Tourism Industry Initiatives

- Responsible Development
- TAMKEEN (Arabic expression for Enablement)
- TAKAMUL
- TOURISM EXCELLENCE Awards
- MAS - Tourism Information & Research Center
- General Tourism Strategy
- Regional Tourism Development Strategies
- Tourism Destinations Development: The Red Sea Tourism Strategy
- Tourism Destinations Development: Al-Ugair Tourism Destination
- Tourism Sites Preparation Program
- Cooperation Agreements
- Events Calendar
- Tourism Media Convoy
- Tourism Call Center
- Tourism Information Centers

- TSA (Tourism Satellite Account recognized by UNWTO)
- TGIS (Tourism Geographic Information System)
- Tourism Navigator App for iPhone & iPad
- Photopedia
- The Saudi Tourism Professional Associations
- Tourism Development Corporations (TDCs)
- Tourism Development Fund
- Tourism Investment Services centers
- Stimulating Small to Medium Enterprises
- Licensing Tourism Trip Operators
- The National Museum development
- Development of New and Existing Regional Museums
- Private Museum Owners Forum
- State Owned Palaces during the Reign of King Abdul Aziz Museums
- Local County Museums
- Specialized Museums
- Rural Tourism Hotels
- Colleges for Hotel and Tourism Hospitality
- College of Tourism and Antiquities at King Saud University
- Programs of Tourist Diplomas
- TERHAL, VOYAGER, TOURISM & ANTIQUITIES, and TAWASUL periodic.
- Antiquities & Culture Media Promotion
- Tourism Virtual Tours
- The Tourism Statute
- The Tourism Codes of Conduct
- The Tourism Law
- The New Antiquities & Museums Law and Antiquities & Museums Regulations
- The Time Share Law and its Executive Charter
- Tourism Regulations
- Event support program
- Tour Operators
- MICE Tourism
- Health and Wellness Tourism (H&WT)
- Agri-Tourism

3. Organizational Initiatives

- SCTA's New Statute
- Tourism Development Councils and Provincial Tourism Offices (PTOs)
- Government Projects Management (GPM)
- SCTA Website
- SCTA Electronic Library
- Tourism Statistical Database
- Tourism Statistics Bulletin
- Saudi Tourism Outlook
- Organizational Development and Culture
- E-Government Applications
- Quality Assurance ISO9000
- Conflict of Interests Policy
- SCTA DELIVERS

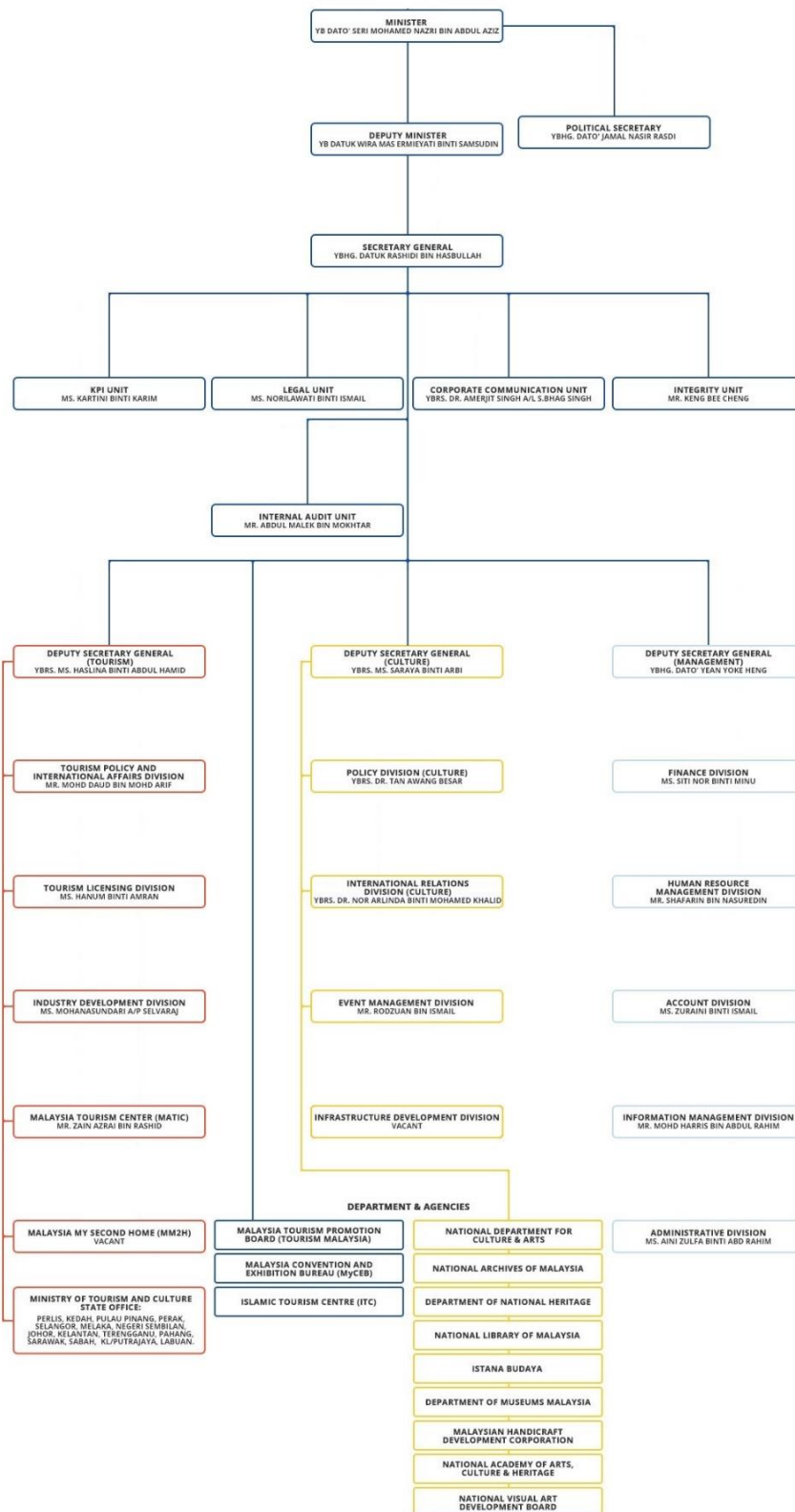
4. Programs And Activities

- a. SCTA Events and Forums:
 - 2nd Private Museum Owners' Forum
 - STTIM (Saudi Travel and Tourism Investment Market)

- NBHF (National Built Heritage Forum)
- Colors of Saudi Arabia Forum
- Tourism & Antiquities Security Forum
- Conferences:
- Green Arabia Conference
- Saudi Competitiveness Forum
- Saudi Conventions & Exhibitions Forum
- 6th Red Sea Antiquities Conference
- Conference of Archaeology & Tourism
- Souk Okaz
- SCTA Participates In ATM 2013 (Arabian Travel Market)
- Kuwait Travel World Expo
- Responsible Development
- b. Product Development Program:
 - Tourism Events Development
 - Business Tourism Program
 - Youth Tourism
 - Health Tourism
 - Tamkeen Program
 - “Experience Saudi Arabia”
 - “Leave No Trace” Program
 - “Tourism Enriches” Programs
 - “Smile” Program
 - Outreach Project on Tourism Concepts
 - Tourism Codes of Conduct
 - Takamul
 - World Tourism Day

Source: (SCTNH, 2017)

Appendix 4. G Structure of the Ministry of Tourism and Culture (MOTC) in Malaysia

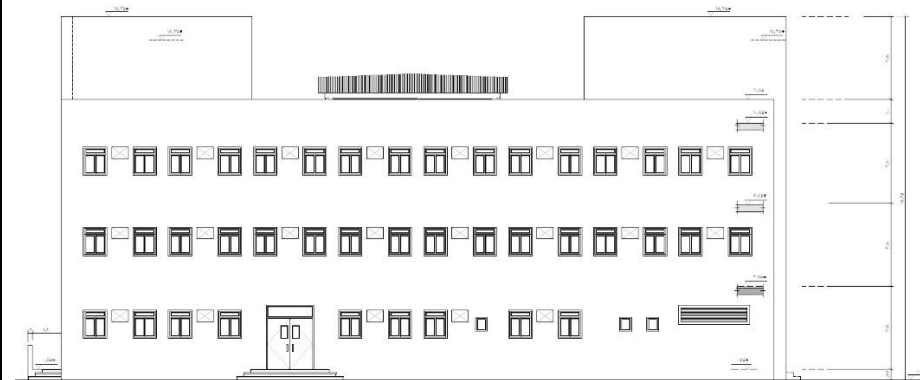


Source: (motac.gov.my, 2018)

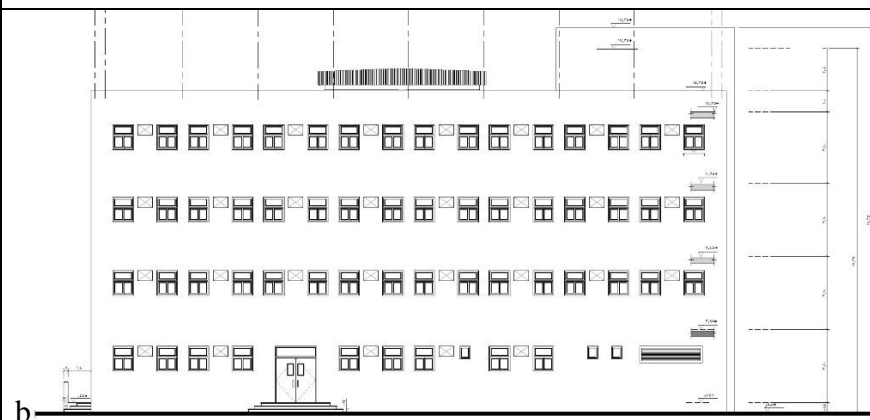
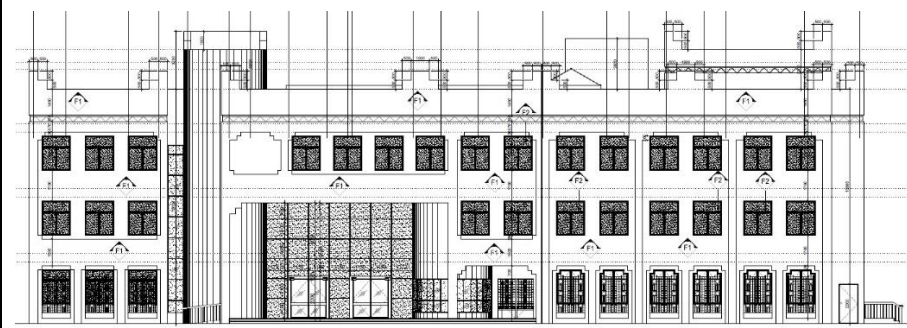
Appendix 4. H Samples of the design of school models

Some examples from schools design illustrate the impact of lack in consideration of identity as well as the impact of centralization approach. For example, models 'a' and 'b' are the common design over provinces in Saudi Arabia, which has nothing to do with local or national identity. Model 'c' seems to be a better design in terms of representing the local elements, however, this model cannot be a good example out of Najed area.

a



c



Appendix 5. A Criteria underlying the Classification and Selection of Villages/Districts of Urban Heritage For the purpose of conservation and development

No	Criteria	Calculation Method		Evaluation point
1	The Age	Every ten years	3 points	() points
2	The historical importance (historical)	Important (it has a link with ancient historical events)	30 points	() points
		Important (it has a link with the history of the Kingdom of Saudi Arabia)	30 points	
		Important (it has a link with local historical events)	15 points	
		Ordinary (no difference with other villages/districts)	0 point	
3	Rarity	Unique at national level	30 points	() points
		Unique at province level	15 points	
		Ordinary (no difference with other villages/districts)	0 point	
4	The status (demolition percentage)	Good, demolition percentage 0%	40 points	() points
		Demolition Percentage 10%	35 points	
		Demolition Percentage 20%	30 points	
		Demolition Percentage 30%	25 points	
		Demolition Percentage 40%	20 points	
		Demolition Percentage 50%	15 points	
		Note: There is no preservation for the village/district if the statues points is less than 15 points unless the village/district has more than 60 points in the four previous standards as long as the building of the village/district is documented		
5	Urban style	Distinctive at region and city level	20 points	() points
		Distinctive at district level	10 points	
		Ordinary similar to any other village/district	0 point	
6	The archite cural	Very good architectural design and details	20 points	() points
		Moderate architectural design and details	10 points	
		Ordinary architectural design and details	0 point	
7	The possibility of investment	10.1 Site .. Accessibility		() points
		Accessible and close to the urban areas	20 points	
		Far from the urban areas	10 points	
		Isolated sites and difficulty to access	0 point	
		10.2 Availability of services and facilities		() points
		Available	20 points	
		Less availability	10 points	
		Unavailable	0 point	
		10.3 Feasibility of expected investment		() points
		High feasibility (financially, culturally)	20 points	
		Medium feasibility (financially, culturally)	10 points	
		Infeasible	0 point	
		10.4 Integration with other tourism and urban sites		

		The site within group of integrated tourism and urban sites	20 points	() points	
		The site close to integrated tourism and urban sites	10 points		
		The site is fare from tourism and urban sites	0 point		
		10.5 Existing tourism and cultural activities			() points
		Permanently	20 points		
		Seasonally	10 points		
		No tourism and cultural activities	0 point		
		10.6 The capacity for tourism, cultural and heritage activities			() points
		High	20 points		
		Medium	10 points		
		Not appropriate	0 point		
		10.7 Owners’ desire towards preserving and making use of it as tourism			() points
		The owner is enthusiastic and currently working to invest the building	20 points		
		The owner is desired	10 points		
		The owner is ordinary	0 point		
Total			() points		
Levels of the Classification					
First class	More than 250 points				
Second class	150-250 points				
Third class	50-150 points				

Appendix 5. B Criteria underlying the Classification and Selection of Buildings of Urban Heritage For the purpose of conservation and development

No	Criteria	Calculation Method		Evaluation point
1	The Age	Every ten years	3 points	() points
2	The historical importance (historical event)	Important (it has a link with ancient historical events)	30 points	() points
		Important (it has a link with the history of the Kingdom of Saudi Arabia)	30 points	
		Important (it has a link with local historical events)	15 points	
		Ordinary (no difference with other buildings)	0 point	
3	Building Function	Unique use (princedom, library)	30 points	() points
		Unique residence (Governor House, Judge etc.)	15 points	
		Ordinary houses (such any other house)	0 point	
4	Importance of the building location in terms of urban	Important site at region or city level	30 points	() points
		Moderate site (at district level)	15 points	
		Ordinary site (such any other site)	0 point	
5	Rarity	Unique at national level	30 points	() points
		Unique at province level	15 points	
		Ordinary building	0 point	
6	The status (demolition percentage)	Good, demolition percentage 0%	40 points	() points
		Demolition Percentage 10%	35 points	
		Demolition Percentage 20%	30 points	
		Demolition Percentage 30%	25 points	
		Demolition Percentage 40%	20 points	
		Demolition Percentage 50%	15 points	
		Note: There is no preservation for the building if the statues points is less than 15 points unless the building has more than 60 points in the four previous standards as long as the building is documented		
7	Architect ural style	Distinctive at region and city level	20 points	() points
		Distinctive at district level	10 points	
		Ordinary similar to any other building	0 point	
8	The architectural design	Very good design contains a distinctive concept or elements at region or city level	20 points	() points
		Moderate design contains a distinctive concept or elements at district level	10 points	
		Ordinary design similar to other buildings	0 point	
9		Unique details at region or city level	20 points	

	The architectural details and inscriptions	Ordinary details similar to other buildings	10 points	()
		Noun	0 point	points
10	The possibility of investment	10.1 Site .. Accessibility		()
		Accessible and close to the urban areas	20 points	
		Far from the urban areas	10 points	
		Isolated sites and difficulty to access	0 point	
		10.2 Availability of services and facilities		()
		Available	20 points	
		Less availability	10 points	
		Unavailable	0 point	
		10.3 Feasibility of expected investment		()
		High feasibility (financially, culturally)	20 points	
		Medium feasibility (financially, culturally)	10 points	
		Infeasible (financially, culturally)	0 point	
		10.4 Integration with other tourism and urban sites		()
		The site within group of integrated tourism and urban sites	20 points	
		The site close to integrated tourism and urban sites	10 points	
		The site is fare from tourism and urban sites	0 point	
		10.5 Existing tourism and cultural activities		()
		Permanently	20 points	
		Seasonally	10 points	
		No tourism and cultural activities	0 point	
		10.6 The capacity for tourism, cultural and heritage activities		()
		High	20 points	
		Medium	10 points	
		Not appropriate	0 point	
		10.7 Owners’ desire towards preserving and making use of it as tourism		()
		The owner is enthusiastic and currently working to invest the building	20 points	
		The owner is desired	10 points	
		The owner is ordinary	0 point	
Total				()
				points
Levels of the Classification				
First class	More than 250 points			
Second class	150-250 points			
Third class	50-150 points			

Appendix 5. C Applying the criteria on Barzan District in Ha'il City

No	Criteria	Calculation Method		Evaluation point
1	The Age	Every ten years	3 points	(21) points
2	The historical importance (historical)	Important (it has a link with ancient historical events)	30 points	(0) points
		Important (it has a link with the history of the Kingdom of Saudi Arabia)	30 points	
		Important (it has a link with local historical events)	15 points	
		Ordinary (no difference with other villages/districts)	0 point	
3	Rarity	Unique at national level	30 points	(0) points
		Unique at province level	15 points	
		Ordinary (no difference with other villages/districts)	0 point	
4	The status (demolition percentage)	Good, demolition percentage 0%	40 points	(15) points
		Demolition Percentage 10%	35 points	
		Demolition Percentage 20%	30 points	
		Demolition Percentage 30%	25 points	
		Demolition Percentage 40%	20 points	
		Demolition Percentage 50%	15 points	
		Note: There is no preservation for the village/district if the statues points is less than 15 points unless the village/district has more than 60 points in the four previous standards as long as the building of the village/district is documented		
5	Urban style	Distinctive at region and city level	20 points	(0) points
		Distinctive at district level	10 points	
		Ordinary similar to any other village/district	0 point	
6	The architectural design and details	Very good architectural design and details	20 points	(0) points
		Moderate architectural design and details	10 points	
		Ordinary architectural design and details	0 point	
7	The possibility of investment	10.1 Site.. Accessibility		(20) points
		Accessible and close to the urban areas	20 points	
		Far from the urban areas	10 points	
		Isolated sites and difficulty to access	0 point	
		10.2 Availability of services and facilities		(10) points
		Available	20 points	
		Less availability	10 points	
		Unavailable	0 point	

		10.3 Feasibility of expected investment		(10) points
		High feasibility (financially, culturally)	20 points	
		Medium feasibility (financially, culturally)	10 points	
		Infeasible	0 point	
		10.4 Integration with other tourism and urban sites		(20) points
		The site within group of integrated tourism and urban sites	20 points	
		The site close to integrated tourism and urban sites	10 points	
		The site is fare from tourism and urban sites	0 point	
		10.5 Existing tourism and cultural activities		(0) points
		Permanently	20 points	
		Seasonally	10 points	
		No tourism and cultural activities	0 point	
		10.6 The capacity for tourism, cultural and heritage activities		(20) points
		High	20 points	
		Medium	10 points	
		Not appropriate	0 point	
		10.7 Owners’ desire towards preserving and making use of it as tourism		(0) points
		The owner is enthusiastic and currently working to invest the building	20 points	
		The owner is desired	10 points	
		The owner is ordinary	0 point	
Total				(116) points
Levels of the Classification				
Third class	50-150 points (116 points)			

Appendix 5. D Sample of The Urban Heritage Site Data Form

General information	Site Number	Previous Number	Site Name (Arabic/English)	Other Names	Guide to the site
	Administrative Area	Governorate / City	The closest urban area	Distance	Antiquities Office
	N-Y coordinate	E-X coordinate	Hight		

Type of the Site	Buildings	<input type="checkbox"/> Palace	<input type="checkbox"/> Heritage residence	<input type="checkbox"/> Mosque	<input type="checkbox"/> Castle	<input type="checkbox"/> Tower	<input type="checkbox"/> Pond
		<input type="checkbox"/> Fence	<input type="checkbox"/> Well	<input type="checkbox"/> Bath			
	Urban Cluster	<input type="checkbox"/> City Centre	<input type="checkbox"/> Town	<input type="checkbox"/> Village	<input type="checkbox"/> Historic District	<input type="checkbox"/> Historic Market	<input type="checkbox"/> Public Market
		<input type="checkbox"/> Unknown					

Time period	Islamic era	<input type="checkbox"/> Early Ottoman	<input type="checkbox"/> Amoy Unknown	<input type="checkbox"/> Abbasi	<input type="checkbox"/> Fatmi	<input type="checkbox"/> Ayubi	<input type="checkbox"/> Mamluki
	States and Emirates	<input type="checkbox"/> Qaramitah	<input type="checkbox"/> Aionions	<input type="checkbox"/> Jabrion	<input type="checkbox"/> Sulaimaniyans Ashraf	<input type="checkbox"/> Makkah Ashraf	<input type="checkbox"/> Unknown
	Saudi State	<input type="checkbox"/> First	<input type="checkbox"/> Second	<input type="checkbox"/> Third	<input type="checkbox"/> Unknown		

Status:	<input type="checkbox"/> Excellent	<input type="checkbox"/> Good	<input type="checkbox"/> Medium	<input type="checkbox"/> Bad	<input type="checkbox"/>	<input type="checkbox"/>
---------	------------------------------------	-------------------------------	---------------------------------	------------------------------	--------------------------	--------------------------

Ownership	<input type="checkbox"/> Government	<input type="checkbox"/> Government co	<input type="checkbox"/> Private sec	<input type="checkbox"/> Individuals	<input type="checkbox"/> Waqf	<input type="checkbox"/> Unknown	<input type="checkbox"/>
	Additional details about						

Original use	<input type="checkbox"/> Government H	<input type="checkbox"/> Religious	<input type="checkbox"/> Commercial	<input type="checkbox"/> Residential	<input type="checkbox"/> Security and P	<input type="checkbox"/> Educational
	<input type="checkbox"/> Crafts activities	<input type="checkbox"/> Public service	<input type="checkbox"/> Unknown	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The site supervisor	<input type="checkbox"/> SCTNH	<input type="checkbox"/> MOP	Site Administration	<input type="checkbox"/> Government	Protection	<input type="checkbox"/> Fenced	
	<input type="checkbox"/> MOMRA	<input type="checkbox"/> MOE		<input type="checkbox"/> Private		<input type="checkbox"/> Security	Number:
	<input type="checkbox"/> MOIA	<input type="checkbox"/> No		<input type="checkbox"/> No management		<input type="checkbox"/> Monitor antiquit	Number:
	<input type="checkbox"/> MOA	<input type="checkbox"/> Unknown		<input type="checkbox"/> Unknown		<input type="checkbox"/> Protection zone	Number:
	<input type="checkbox"/> MOD	<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/> Warning sign	
	<input type="checkbox"/> MOI	<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/> Unknown	

Topographic	<input type="checkbox"/> فيضان	<input type="checkbox"/> valleys	<input type="checkbox"/> Highlands	<input type="checkbox"/> Coast	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/> Marsh	<input type="checkbox"/> Plains	<input type="checkbox"/> Mountains	<input type="checkbox"/> Island	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/> Hills	<input type="checkbox"/> Coastal Plains	<input type="checkbox"/> Beaches	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Damage to the site	Natural hazards	<input type="checkbox"/> Rainfall	<input type="checkbox"/> Stacking of sa	<input type="checkbox"/> Exposure to m	<input type="checkbox"/> Rocky falls	<input type="checkbox"/> Volcanoes	<input type="checkbox"/>
		<input type="checkbox"/> Torrents	<input type="checkbox"/> Wind erosion	<input type="checkbox"/> Earthquakes	<input type="checkbox"/> Sliding soil	<input type="checkbox"/>	<input type="checkbox"/>
	Pollution	<input type="checkbox"/> environmental	<input type="checkbox"/> Visitors Waste	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/> Visual polluti	<input type="checkbox"/> Traffic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Misuse	<input type="checkbox"/> Bad use	<input type="checkbox"/> Agricultural e	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/> Urban expansi	<input type="checkbox"/> Site abandon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Services available	<input type="checkbox"/> Airport	<input type="checkbox"/> Water	<input type="checkbox"/> Discharge of t	Registration in the World Heritage List	<input type="checkbox"/> Registered in the World Heritage List
	<input type="checkbox"/> Roads	<input type="checkbox"/> Telecommunic	<input type="checkbox"/> Electricity		<input type="checkbox"/> Nominee to register in the World Heritage L
	<input type="checkbox"/> Non-paved ro	<input type="checkbox"/> Sewage			

Ready to receive visitors	<input type="checkbox"/> Yes	Ability for investment	<input type="checkbox"/> Yes	Site needs	<input type="checkbox"/> Rescue restor	<input type="checkbox"/> Security	<input type="checkbox"/> Warning sign	<input type="checkbox"/> Preparation
			<input type="checkbox"/> Normal restor		<input type="checkbox"/> Monitoring	<input type="checkbox"/> Information sign	<input type="checkbox"/> General service	
			<input type="checkbox"/> Cleanliness		<input type="checkbox"/> Fencing	<input type="checkbox"/> Road improvement	<input type="checkbox"/> Surveying	
	<input type="checkbox"/> Maintenance		<input type="checkbox"/> تبنير		<input type="checkbox"/> Development	<input type="checkbox"/> Documentatio		

Previous field work	<input type="checkbox"/> Field survey	<input type="checkbox"/> Architectural c	<input type="checkbox"/> Documentation	<input type="checkbox"/> Study	<input type="checkbox"/> Restoration	<input type="checkbox"/> رفع مساحي
	<input type="checkbox"/> Draft	<input type="checkbox"/> Photography	<input type="checkbox"/> Aerial photog	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Available drawings	<input type="checkbox"/> Sketch	<input type="checkbox"/> رفع مساحي	<input type="checkbox"/> رفع معماري	<input type="checkbox"/> Plan	<input type="checkbox"/> Sections	<input type="checkbox"/> Elevations
	<input type="checkbox"/> Ground floor pla	<input type="checkbox"/> First floor plan	<input type="checkbox"/> Second floor pl	<input type="checkbox"/> خط للأدوار الإضافية	<input type="checkbox"/> Shop drawings	<input type="checkbox"/> Maps
	<input type="checkbox"/> Protection pla	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Tourism importance	Matching with tourism plans (10) po	Feasibility (15) points	<input type="checkbox"/> Able for tourism development (70 points and more)
	Tourism potentials (20) points	Infrastructure (15) points	
	Ownership (15) points	Political considerations (10) points	<input type="checkbox"/> unable for tourism development currently
	The possibility of marketing (15) poi	Total	

if it is a building, please complete section number 1 and 3

Current use	<input type="checkbox"/> Government B	<input type="checkbox"/> Religious	<input type="checkbox"/> Commercial	<input type="checkbox"/> Residential	<input type="checkbox"/> Hotel	<input type="checkbox"/> Museum
	<input type="checkbox"/> Educational	<input type="checkbox"/> Cultural	<input type="checkbox"/> Entertaining	<input type="checkbox"/> Craft activity	<input type="checkbox"/> Restaurant	<input type="checkbox"/> Mixed use
	<input type="checkbox"/> Unused					

Floors numbers	<input type="checkbox"/> 1	Building materials	<input type="checkbox"/> Mud	Architectural style	<input type="checkbox"/> Red Sea Basin Style	Building Area	
	<input type="checkbox"/> 2		<input type="checkbox"/> Stone		<input type="checkbox"/> Nagdi style		
	<input type="checkbox"/> 3		<input type="checkbox"/> Wood		<input type="checkbox"/> Arabian Gulf Style		
	<input type="checkbox"/> 4		<input type="checkbox"/> Gypsum		<input type="checkbox"/> AlSarah Style		
	<input type="checkbox"/> More 5		<input type="checkbox"/> Cement				

Architect / Builder		construction date	
---------------------	--	-------------------	--

Building classification	Age (3) points for each ten y	Architectural style (30) points	<input type="checkbox"/> First class	More than 250 points
	Historical importance (75) points	Architectural design (30) points	<input type="checkbox"/> Second class	More than 150-250 po
	Function (45) points	Architectural details (30) points	<input type="checkbox"/> Third class	More than 50-150 poi
	Urban importance (45) points	The possibility of investment (250) poi	<input type="checkbox"/> Unclassified	Less than 50 points
	Uniqueness (45) points	Total = #REF!		
	Status (165) points			

2 If the site Village/district or center or town (group of buildings) please complete section number 2 and 3

Approximate number of buildings	<input type="checkbox"/> 99-3	Total area	M <input type="text"/> KM <input type="text"/>	Average number of buildings per hectare	<input type="checkbox"/> 1	Main building material	<input type="checkbox"/> Mud
	<input type="checkbox"/> 200-100				<input type="checkbox"/> 2		<input type="checkbox"/> Stone
	<input type="checkbox"/> 300-201				<input type="checkbox"/> 3		<input type="checkbox"/> Wood
	<input type="checkbox"/> 400-301				<input type="checkbox"/> 4		<input type="checkbox"/> Gypsum
	<input type="checkbox"/> More than 400				<input type="checkbox"/> More than 5		<input type="checkbox"/> Cement

Current function	<input type="checkbox"/> Residential	<input type="checkbox"/> Commercial	<input type="checkbox"/> Mixed	<input type="checkbox"/> Ecological	<input type="checkbox"/> Local market	<input type="checkbox"/> Noun
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Village/district classification	Age (3 points for each ten years)	Urban style (30 points)	<input type="checkbox"/> First class	More than 250 points
	Historical importance (75 points)	Architectural design and details (30 points)	<input type="checkbox"/> Second class	More than 150-250 points
	Uniqueness (45 points)	The possibility of investment (240 points)	<input type="checkbox"/> Third class	More than 50-150 points
	Status (165 points)		<input type="checkbox"/> Unclassified	Less than 50 points
	Total =			

Appendix 5. E Highlighting the limitation and the impacts of criteria

Criterion	Judgement	Limitations	Impacts
The age	Each 10 years = 3 points	<ul style="list-style-type: none"> There is no reason why 10 years and 3 points 	<ul style="list-style-type: none"> Conflicts between ancient and most recent heritage.
The historical importance	Ordinary (no difference with other buildings) = 0 point	<ul style="list-style-type: none"> The importance should be based on heritage values. There is more than historic value. Judgement that the similarity between villages/districts or buildings is a weakness factor. There is no historical village/district or building is weight nothing. Two different periods are equal 	<ul style="list-style-type: none"> Ignoring most of the heritage values, that would be the same approach that had been used in the first law. Emphasising particular values and shape the heritage image upon these values. Missing the intangible heritage and separate it from its environment. Excluding some heritage villages/districts and buildings. Ignoring the majority of the built environment because of its similarity. Increasing the gap in understanding the value of cultural heritage.
Building Function	Unique use (princedom, library), and unique residence (Governor House, Judge etc.)	<ul style="list-style-type: none"> Emphasise particular functions as the only valuable functions. Not clear if it is function or owner. 	<ul style="list-style-type: none"> Ambiguity in understanding the valuable functions. Excluding most of the buildings functions. Maximize what present the political power and ignore the public.
	Ordinary houses (such any other house) = 0 point	<ul style="list-style-type: none"> Communities' houses do not equal zero. Ignoring the majority who shape the societies images. Recognizing that similarity is a deficiency. 	<ul style="list-style-type: none"> Increasing the gap in understanding the value behind buildings functions. Losing the majority of the heritage houses. Shaping wrong image about heritage houses. Losing collective memory. Delivering a message that the similarity is against heritage which cause disloyalty from majority of society towards heritage.

Importance of the building location in terms of urban	Ordinary site (such any other site) = 0 point	<ul style="list-style-type: none"> The level of the importance is linked with geographic scale rather than community relation, also the similarity is negative fact according to this criterion. 	<ul style="list-style-type: none"> Excluding any village/district or building has similarity with others. Shaping negative image about any heritage that similar to other thus creating wrong image and misunderstanding.
Rarity	Ordinary building = 0 point	<ul style="list-style-type: none"> Rarity is immeasurable criterion unless it has specific classifications and definitions. All heritage villages/districts and buildings are rare at less for person, group of people or community who share collective memory. 	<ul style="list-style-type: none"> Lack of clarity in defining rarity would be a tool to exclude or include some heritage. Participate in convincing people that there is heritage villages/districts or buildings are not rare at all. That might lead to minimise the heritage values and cause a way to classify heritage in negative ways.
The status (demolition percentage)	Demolition Percentage 50% = 15 points	<ul style="list-style-type: none"> Any heritage village/district or building has more than 50% of demolition is out of the criterion which cause exclusion. Focusing on the current status rather than actual values. The criterion is supposed to support endangered sites not a tool for exclusion 	<p>Increase the number of endangered villages/districts and buildings.</p> <ul style="list-style-type: none"> Drawing the end of the urban heritage that suffered from laws and implementations. Losing what remain from urban heritage sites.
The status (demolition percentage)	There is no preservation for the building if the statues points is less than 15 points unless the building has more than 60 points in the four previous standards as long as the village/district or building is documented		
Architectural style	Ordinary similar to any other building = 0 point	<ul style="list-style-type: none"> Immeasurable terminology. Credence that the similarity between any village/district or building is negative fact and it does not present the heritage. 	<ul style="list-style-type: none"> The evaluation should be based on facts not opinions or estimations. Excluding all urban heritage sites which has similarity. Disconnection between tangible and intangible cultural heritage.
The architectural design	Ordinary design similar to other buildings = 0 point		

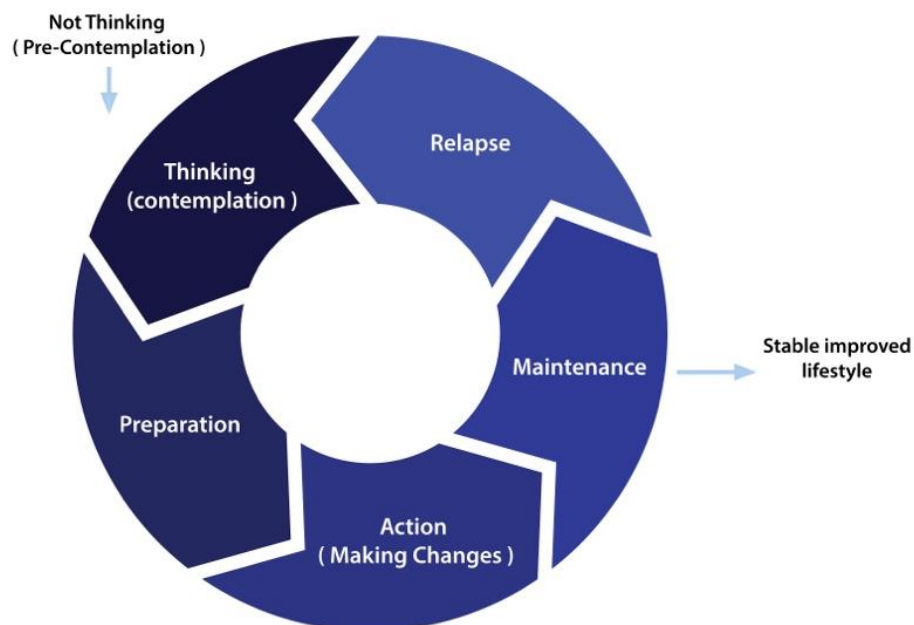
		<ul style="list-style-type: none"> • Excluding tool rather than a cause of action. • Missing and losing intangible cultural heritage behind excluded sites. 	<ul style="list-style-type: none"> • Losing intangible cultural heritage.
The architectural details and inscriptions	Noun or there is no details and inscriptions = 0 point	<ul style="list-style-type: none"> • There is no building without architectural details. • Ignorance and misunderstanding of discovering architectural details. • Minimise of the concept of architectural details. 	<ul style="list-style-type: none"> • Ignorance of building techniques and its details. • Losing of the sense of architectural details. • Participating in decreasing the public awareness.
The possibility of investment	Site and Accessibility, Isolated sites and difficulty to access = 0 point	<ul style="list-style-type: none"> • This criterion has nothing to do with classification of heritage sites. It should not be a criterion for classification and selection heritage site for preservation. • This criterion should be in different form for investment list. 	<ul style="list-style-type: none"> • Ignoring previous settlements because of its location. • Build up today's decision based on the past mistakes when the law and implementation does not cover heritage values. • Contribution inadvertently in the neglect of the site and increase the gap between it and community.
	Availability of services and facilities, Unavailable = 0 point		
	Feasibility of expected investment, Infeasible (financially, culturally) = 0 point	<ul style="list-style-type: none"> • Investment facts should not be a criterion to protect heritage. • What seems to be infeasible today would be feasible tomorrow, if we do not lose it. 	
	Integration with other tourism and urban sites, The site is	<ul style="list-style-type: none"> • What is the guilt of the site in being far from districts that 	

	fare from tourism and urban sites = 0 point	serviced by the laws and development plans.	
	Existing tourism and cultural activities, No tourism and cultural activities = 0 point	<ul style="list-style-type: none"> • If there is no tourism and cultural activities currently, that does not mean the site has no value. • Existing activities is a result of the development not a criterion for development. • There is no heritage site without culture. 	<ul style="list-style-type: none"> • The judgement on the current situation rather than the potential, which would cause of ignorance for undeveloped sites.
	The capacity for tourism, cultural and heritage activities, Not appropriate = 0 point	<ul style="list-style-type: none"> • How it can be measured, what size of the activities, all the heritage sites and buildings are capable for tourism and cultural activities and there is no heritage site equals nothing. • If there was a life in this site then indeed it is capable 	<ul style="list-style-type: none"> • This criterion would be a tool to exclude some heritage sites and buildings due to immeasurable criteria.
	Owners' desire towards preserving and making use of it as tourism, The owner is ordinary = 0 point	<ul style="list-style-type: none"> • The tourism is not the only way to invest heritage sites, such daily commercial activities would be beneficial. 	<ul style="list-style-type: none"> • Excluding rather than encouraging owners to preserve their sites.

Appendix 5. F The explanation of the stages in Butler's model of the evolution of tourist areas

Stages	Explanation
Exploration	<ul style="list-style-type: none"> • A small number of tourists independently explore a new location. • The choice of a destination might come from a desire for personal adventure to explore new natural and cultural location. • There are <u>minimal economic, social and environmental impacts</u> of tourism.
Involvement	<ul style="list-style-type: none"> • If early tourists are accepted by the local community then the destination becomes <u>increasingly popular</u>. • As more people want to explore the area, arrangements for travel, transport and accommodation are improved. • This marks the beginning of <u>local people's involvement in the promotion of tourism</u>.
Development	<ul style="list-style-type: none"> • As local people help to encourage and promote tourism, more outsiders are attracted to the area which leads to a well-defined tourist market. • <u>Tourist firms take control of the management and organization</u> of tourism to the area. • Package holidays now become commonplace and with them, the <u>loss of local involvement</u>.
Consolidation	<ul style="list-style-type: none"> • Tourism now becomes an important social and economic activity in the country. • The extensive development of tourism, through marketing and advertising, affects local communities. • Large areas of <u>agricultural land are cleared for hotels and other tourist facilities</u>. • <u>Local people may be forbidden to use beaches reserved for tourists</u>. • This causes resentment from local people who do not see how tourism directly benefits them. • During this period, <u>the total number of tourists may increase</u>, but the <u>rate of increase in the numbers of tourists begins to decline</u>.
Stagnation	<ul style="list-style-type: none"> • The <u>growing opposition to tourism from the local people</u> and the <u>increasing awareness of the economic, social and environmental problems</u> associated with tourism may prevent the tourism industry from growing further. • <u>Fewer new tourists visit</u>, suggesting that the original cultural and physical attractiveness of the destination has gone.
Decline	<ul style="list-style-type: none"> • As the destination loses its appeal, tourism will decline. • As a result, <u>other destinations become more attractive</u>. • Hence, international tourist firms and operators move out. • Local involvement may increase for a while. • However, as local investors are unable to provide the same services as the foreign tourist companies, the area will eventually lose its tourist industry.

Appendix 5. G Stages of Change Model to Assess Readiness to Lose Weight, and Applying the Stages of Change Model to Assess Readiness to Lose Weight



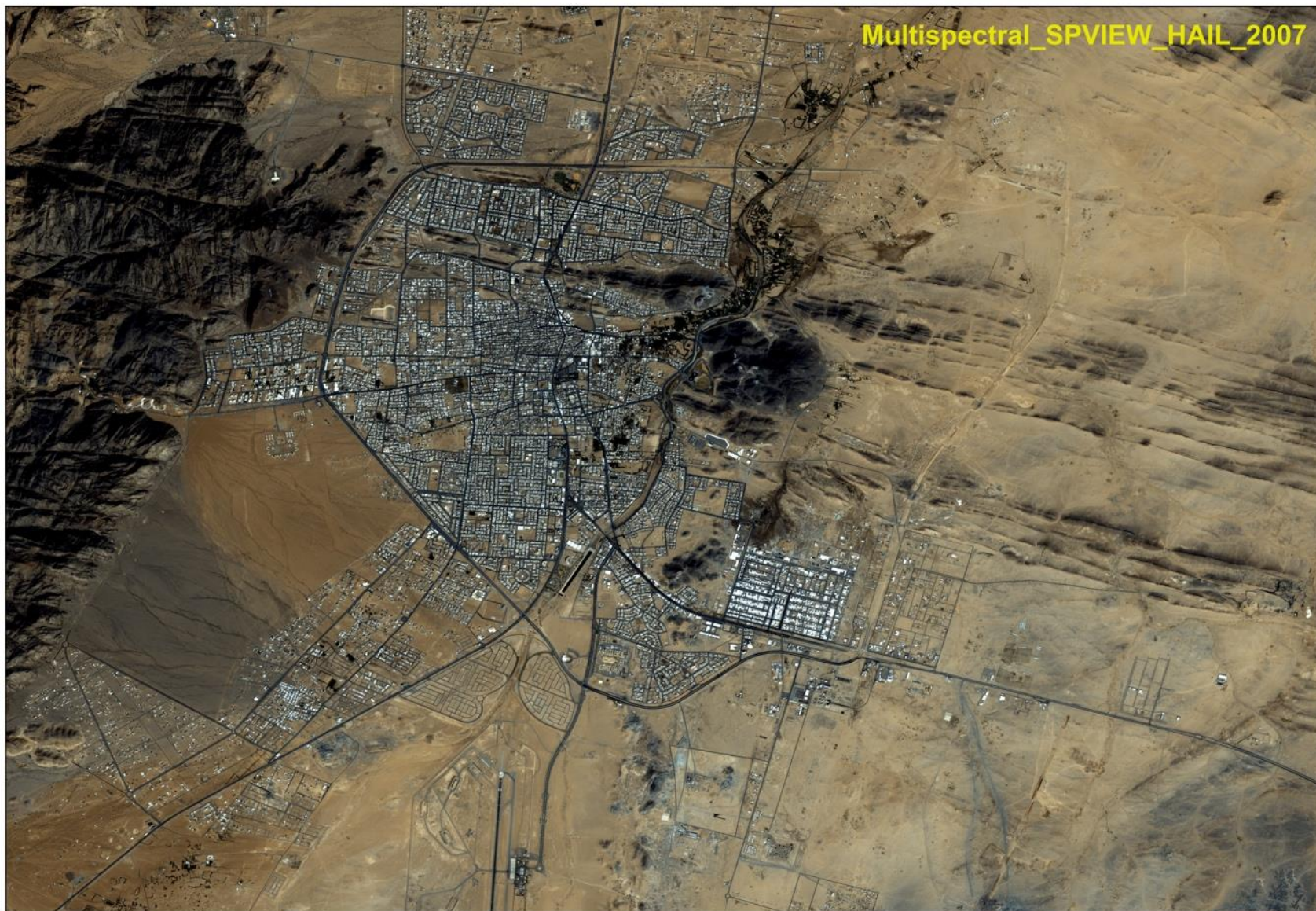
Stages	Characteristics	Patient verbal cues	Appropriate intervention	Sample dialogue
Pre-contemplation	Unaware of problem; no interest in change	I am not really interested in weight loss. It is not a problem	Provide information about the health aspects of obesity	Would you like to read some information about the health aspects of obesity
Contemplation	Aware of problem, beginning to think of changing	I know I need to lose weight, but with all that's going on in my life right now, I am not sure I can	Help resolve ambivalence, discuss barriers	Let's look at the benefit of weight loss, as well as what you may need to change
Preparation	Realizes benefits of making changes and thinking about how to change	I have to lose weight and I am planning to do that	Teach behavior modification; provide education	Let's take a closer look at how you can reduce some of the calories you eat
Action	Actively taking steps toward change	I am doing my best; this is harder than I thought	Provide support and guidance, with a focus on the long term	It is terrific that you are working so hard. What problems have you had so far? How have you solved them?
Maintenance	Initial treatment goals reached	I've learned a lot through this process	Relapse control	What situations continue to tempt you to over eat? What can be helpful for the next time you face such a situation?

Appendix 5. H Satellite images for Hail city during different periods

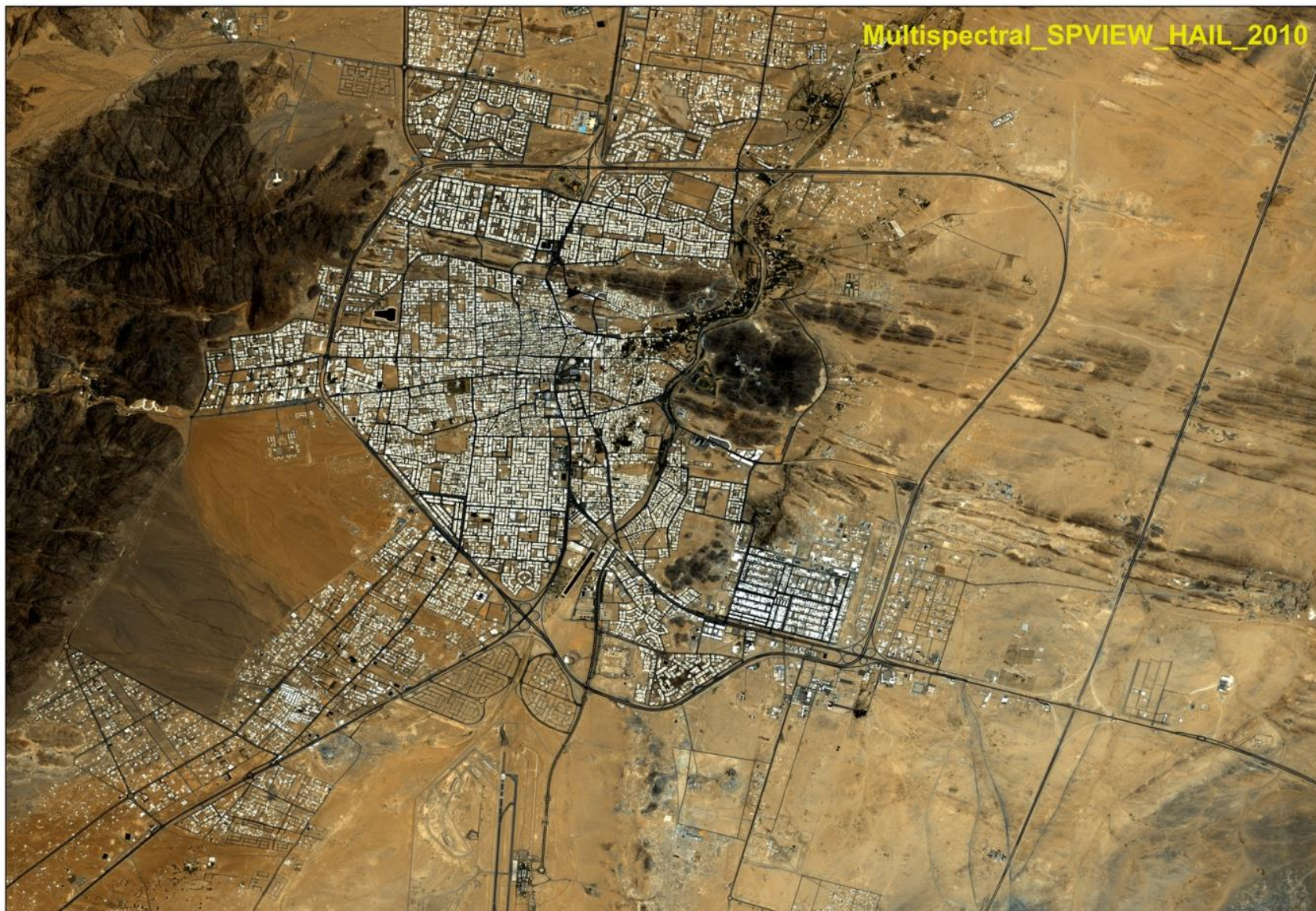
Since 1978, 2004, 2007, 2009, 2010, 2012, 2013, 2014, 2015 and 2016, the satellite images illustrate the changing in urban growth and the suffering levels that heritage sites facing, also the decreasing in the number of heritage sites with its values and context. It is an approach for further studies to analysis the development in the physical context of the urban cultural heritage sites.



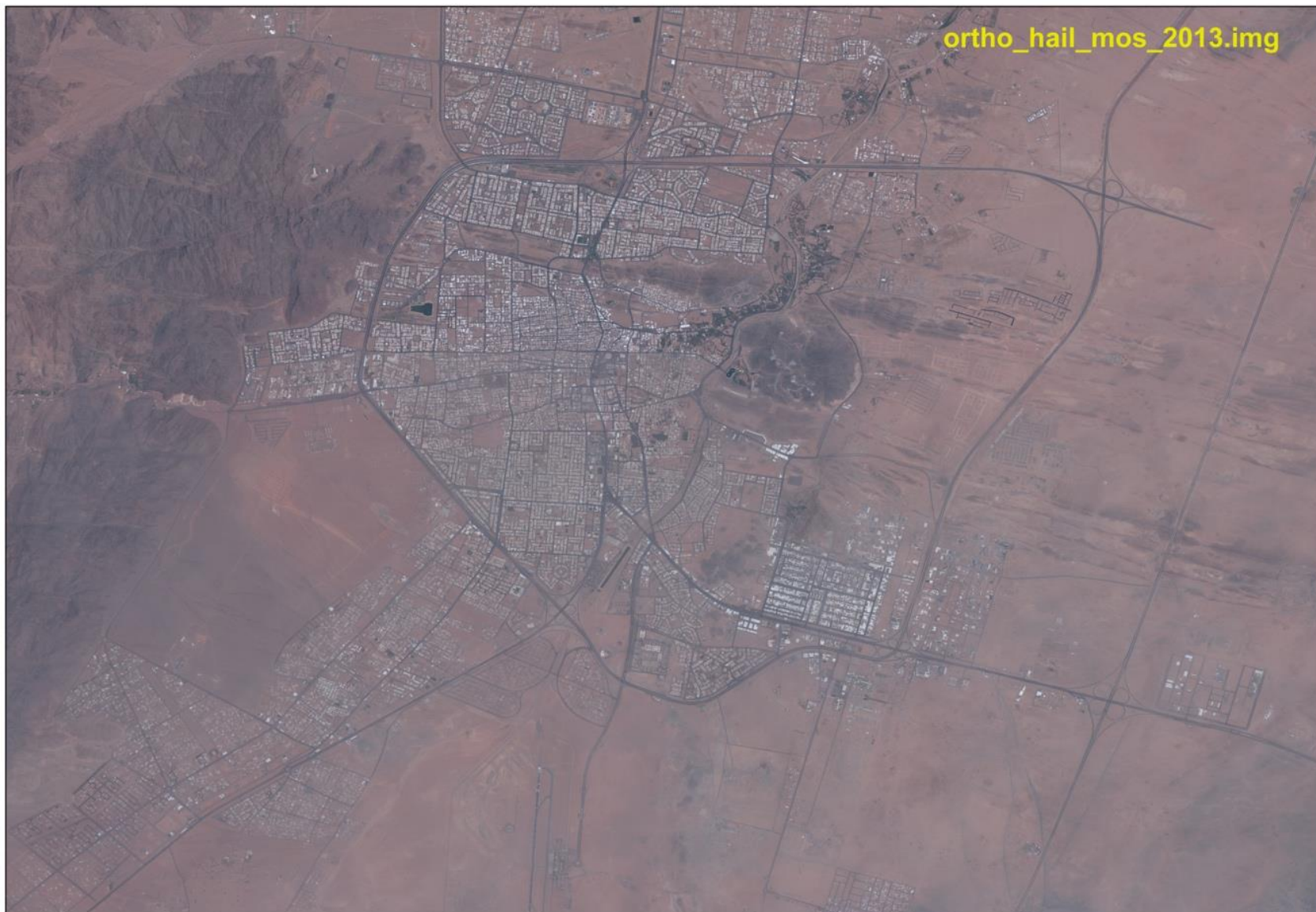


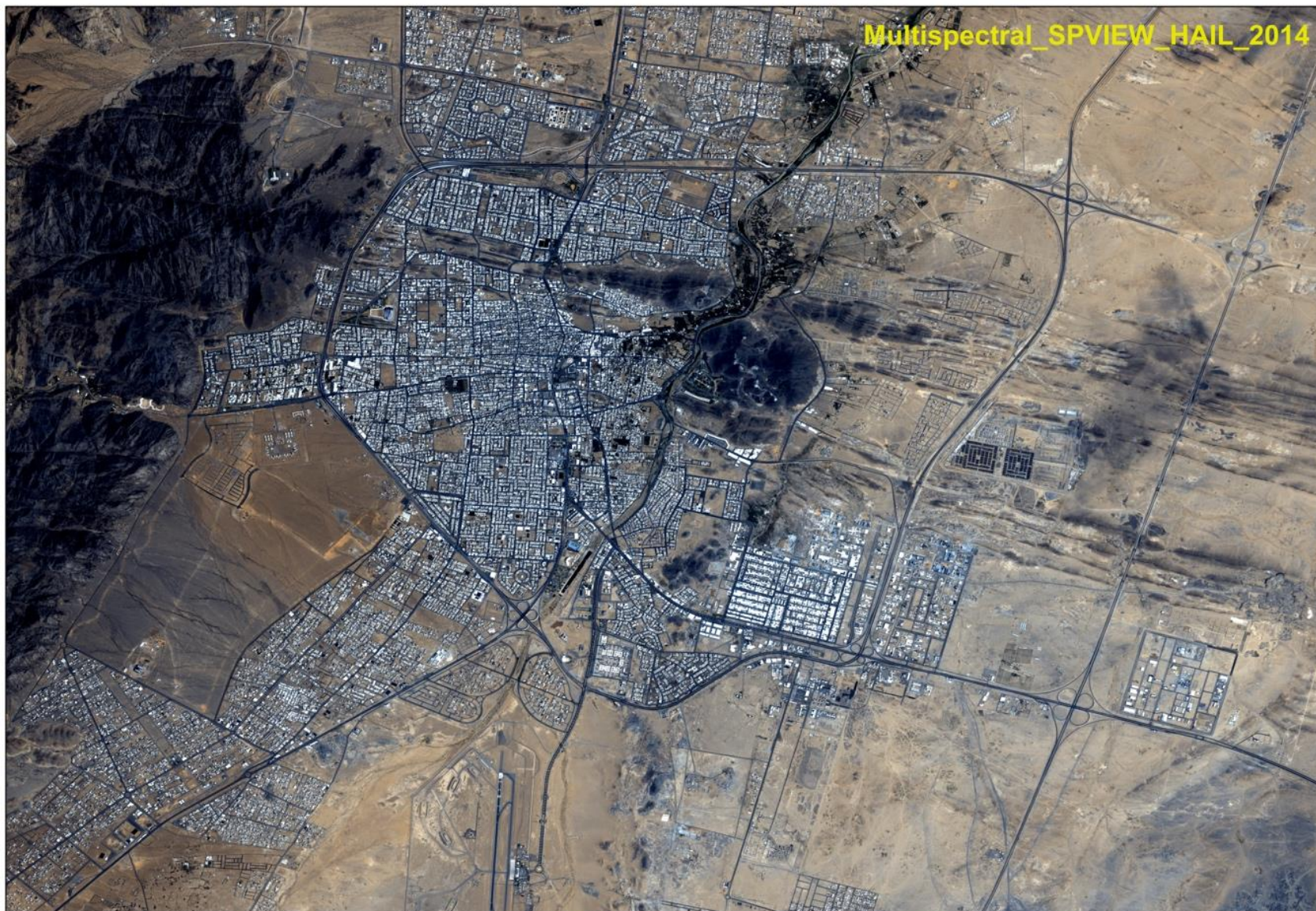


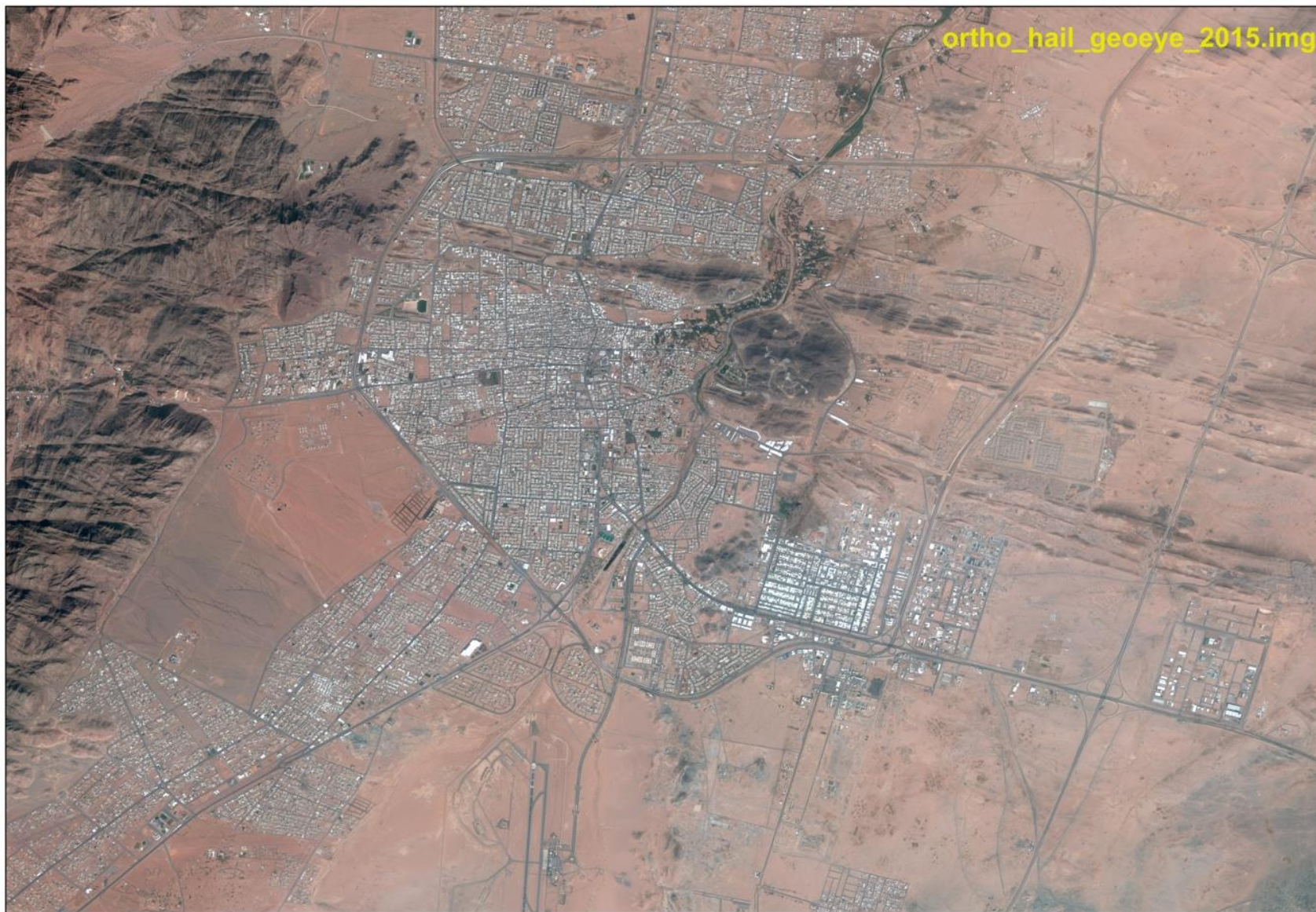


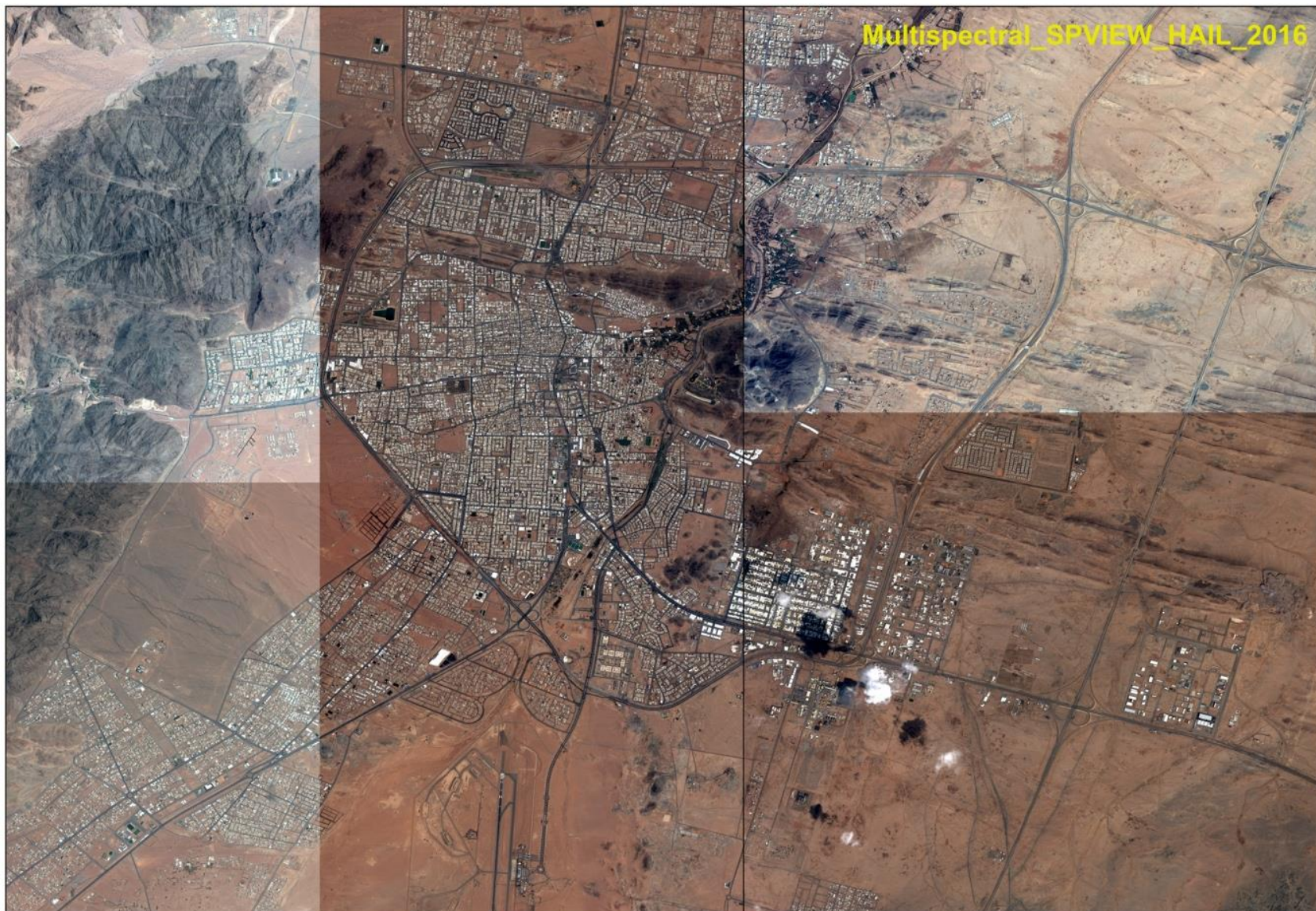




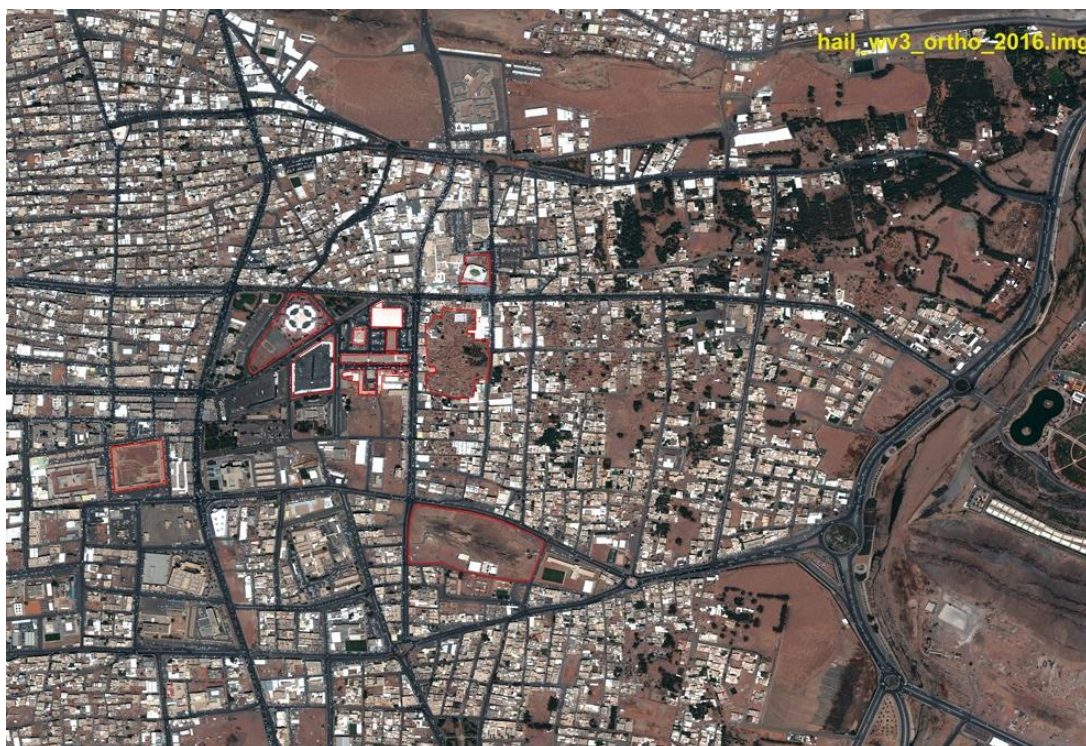
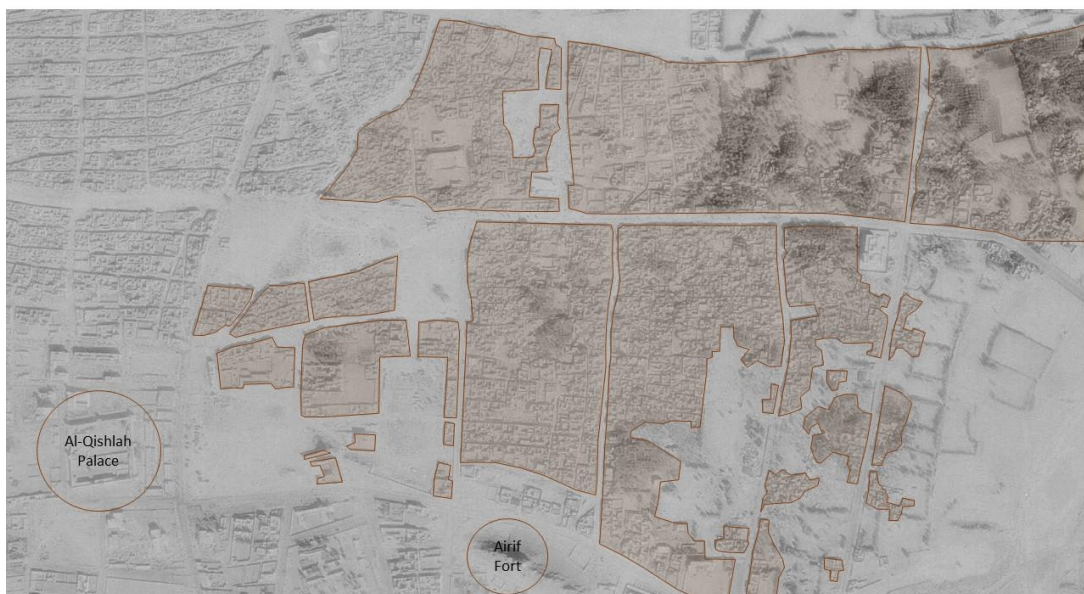












Appendix 5. I The Criteria for Selection in The World heritage sites

To be included on the World Heritage List, sites must be of outstanding universal value and meet at least one out of ten selection criteria.

Selection criteria

- (i) to represent a masterpiece of human creative genius;
- (ii) to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- (iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- (iv) to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- (v) to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
- (vi) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);
- (vii) to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
- (viii) to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
- (ix) to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- (x) to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.

Appendix 5. J The Criteria for Selection of Buildings for Local List in English Heritage (EH)

Criteria for statutory designation are that a building should have ‘special’ architectural or historic interest, and the grade (I, II* or II) is dependent on the level of that special interest. There are also general principles which underpin this special interest related to age, visual quality, technological or design innovation, and exemplars of a building type. State of repair is not a consideration. Local listing criteria which have been suggested by EH.

Age

(a) Buildings surviving from the earliest phases of development and early 20th suburban development, and surviving in anything like their original form. Superficial alterations which may be reversed in the future, e.g. reinstatement of timber windows, will not preclude inclusion on the list.

Rarity

(a) Rare surviving examples of a particular type or form of building, material or style.

Aesthetic or design merit

(a) Examples of a particular architectural style.

(b) Use of quality materials and workmanship.

(c) The work of a notable local architect

Group value

(a) Groups which as a whole have a unified architectural or historic value to the local area.

(b) Terraces, enclosing buildings (surrounding squares etc.), uniform rows etc.

Archaeological interest

(a) Although archaeological finds across the borough to date have been scattered and few, they nevertheless indicate ancient settlements, and the possibility of future accidental finds should not be discounted. In addition, there is the possibility that some existing buildings have older foundations, perhaps as yet undiscovered. Where the presence of such archaeology is known, or suspected, to exist, the building will be included on the list. In all other cases, where planning applications for development in any part of the borough involve work below ground level, it is suggested that a

condition be attached that archaeological finds should be notified to the Council for recording in situ, so the location can be added to the Heritage Environment Record.

Historical interest

- (a) Historical association with a notable local person, event or key period of development.
- (b) Figures or events of national interest with a direct association
- (c) Where buildings have later alterations, if the change demonstrates key stages in the town's historical development and are clearly legible, the building will be included

Landmark status

- (a) Buildings which contribute significantly to townscape appearance e.g. pubs, churches, factories, cinemas, banks, etc.
- (b) Buildings that are a focal point of social or visual interest e.g. prominent corner sites.
- (c) Form a landmark, from within or from outside an area.

Social value

- (a) The development of an area is often influenced by an individual building, which may play an integral part in the shape of the area, or in the local social scene. Such buildings may include churches, schools, village and town halls, chapels, public houses, memorials, places of employment and workhouses, which formed a focal point or key social role in the historical development of the area.

Documentation

- (a) The significance of a local historic asset of any kind may be enhanced by a significant contemporary or historic record, although this criterion alone will probably not be sufficient to justify local listing.

Resource: Department for Culture, Media and Sport. (2007) *Revision to Principles of Selection for Listing Buildings*. UK: TSO